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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, JUNE 7, 1917

NEW SERIES, VOL. XIX, NO. 23

The Gulf Coast Sunday School Convention meets in Gulfport, June 9-10.

Dr. C. C. Pugh, of Hazlehurst, is this week attending the meeting of the Home Mission Board in Atlanta.

The Northern Presbyterians gave last year to foreign missions over two and a half million dollars. All honor to those who prove their faith by their works.

The wife of Dr. T. J. Bailey, former editor of The Record, underwent a serious operation last week at the Baptist Hospital in Jackson, and is now resting comfortably.

Dr. J. B. Lawrence is this week attending a meeting of the committee on Training School in New Orleans. Other Mississippi members found it impossible to be present.

Gov. Catts, of Florida, is said to have made considerable noise in opposition to the war recently, but his son, S. J. Catts, Jr., is at Fort McPherson training in the officers camp.

Thirty or forty ministers and laymen from Atlanta went to New York to hear Billy Sunday and ask him to conduct a meeting in their city. We should like to see him go to New Orleans.

Twenty thousand crowded the Billy Sunday tabernacle in New York on a recent Sunday night, while ten thousand were turned away. Of those present 1,657 gave the preacher their hands.

We call attention to the new advertisement this week of Draughon's College. It is the season of the year when many will be able to take advantage of the offer of this well known institution of Jackson.

The Northern Baptist Convention will meet next year at Atlantic City. Hot Springs, Atlantic City and Aenon, near to Salem, would make good places for Baptist conventions. We are in the line of succession.

Sherman's three months' supply of ammunition would now last ten minutes. The Federal Army at Gettysburg in three days fired 360,000 rounds of shot. The same amount of ammunition could today be fired in seven minutes.

The State convention of Negro Baptists, The General Missionary Baptist Convention of Mississippi, will be held at Clarksdale, July 17-22. The officers are: A. M. Johnson, president; W. W. Blackburn, recording secretary; E. B. Topp, corresponding secretary; and H. W. Scott, treasurer.

The president of the Seminary that is "the last stand of orthodoxy," says that at their recent commencement a young lady representing the training school made a most beautiful and inspiring address. Well, there seem to be various brands of orthodoxy, or various conceptions of what the word means.

It was the editor's privilege to preach Sunday morning at Hazlehurst and Sunday night at Wesson. There were evidences of life and growth in both churches and many kind things were heard about the pastors. The number of Record readers was also increased at each place. Both churches are planning for better and larger accommodations for their Sunday School work.

Sixty-one young men were graduated from Mississippi College last week and one young woman, the second young woman to take a degree from this institution, Miss Ele Steele, of Clinton. This is the largest class ever graduated here. The degree of Doctor of Divinity was also conferred on Rev. Zeno Wall, of Clinton, and the L.L. D. degree was given to Prof. J. F. Sellers of Mercer University and to Prof. W. H. Smith of the A. and M.. President Provine says commencement day this year was the greatest day in the history of the college. An unusually interesting feature of the day was the reunion of the class of 1897, every member of which is still living after twenty years. We were sorry to miss the two sermons on Sunday by Dr. s. Tyree and Solomon and the baccalaureate address by Judge Sidney Smith, all of which made a lasting impression on those present.

The mob spirit and the mob work in an Illinois town recently, where one negro was killed and many badly beaten up, only shows how it won't do for pot to call kettle black. There is, however, this difference in favor of the Southern treatment of the negro; down here he is severely dealt with when he won't work or goes wrong or is supposed to go wrong, while in the state that claims Abraham Lincoln, the negro is mobbed because he wishes to work. Good people North and South deplore the wrongs they suffer and are genuinely concerned for their welfare. It is not an easy problem to work out and will take patience and Christian love and courage on the part of both black and white.

Mr. C. D. Moody tells of his stay of more than a year in Boston. He speaks of many large churches with exceedingly small congregations, but says that Dr. Cortland Myers always has a full house at Tremont Temple, which seats about 3,000, anybody ten minutes late having to stand through the service. The worship is exceedingly simple and deeply spiritual, evangelistic and missionary. It is down town where it is hard ordinarily to maintain a church. Dr. Myers preaches the old time gospel, holds an after meeting for ten minutes every Sunday night to which nearly all remain. Baptisms almost every Sunday, usually ten or fifteen a week.

The Education Commission was given a good opportunity at the convention and made good use of it. It was in the main a fine report and a good discussion. One recommendation in the report to which we are bound to take exception; that is that only one college of first grade be maintained in each state. This may be good for some states, but a majority of the states have their schools and are likely to keep them so. For example, in Mississippi the Woman's College and Blue Mountain College are both needed and both doing good work. In some other states there are two and three good colleges. Better let each state attend to its own business.

There were 6,347 baptisms on the foreign mission fields last year, by the missionaries of the Southern Convention. The number is growing steadily every year. One-fourth of the churches on the foreign field are self-supporting. Ninety and seven-tenths cents of every dollar given to foreign missions gets to the missionaries, the rest pay expenses.

Editor Barnett says the resolution introduced this year to permit women messengers at the convention, which failed of passing, was tried at the convention in 1885 and failed.

Pastor Morgan has been in a good meeting at Shubuta with Pastor O. P. Estes. During his absence his pulpit at Brookhaven was occupied on Sunday by Deacon and Doctor A. J. Aven.

Sunday School Field Worker W. A. Chisholm will spend sometime in the Jones County Association in enlistment work. They also have Missionary J. G. Chastain and good home help.

Rev. W. A. Sullivan, just graduated from Mississippi College, has accepted the care of Belzoni church, and is already on the field, succeeding S. G. Pope, who has removed to Port Gibson.

Crystal Springs Baptists have removed their old building, to make way for a larger and well planned new church house, which will go right up. The Lord has blessed them temporally and spiritually, and this is their response.

Dr. J. P. Wall, of Jackson, a successful physician and surgeon, and one of the trustees of the Baptist Hospital, has been called into the army service, and it is believed will be soon with the medical corps in France.

Dr. J. B. Gambrell has been elected to a chair in Southwestern Seminary, where he once served, and has accepted. This we presume will take him out of the present work as mission secretary. He works well in any harness, and it is said he will now have time to write some books.

A number of arrests were made in Northern and Western States of men and women charged with seeking to interfere with the selective draft law. Here's hoping that the sentence may be sufficiently severe to secure a thorough conversion. Mississippians will stand by the government.

Hillman College graduated eighteen fine young ladies this year. The address by Prof. Edgar Godbold was of a very high order. In the absence of Dr. W. T. Lowrey, Dr. B. G. Lowrey presided. He will be "field secretary" for Blue Mountain and Hillman Colleges and his wife becomes lady principal of Hillman.

At a meeting recently of 200 college and university presidents called in Washington at the direction of the government, it was recommended that the young men in college who are under 21 be advised to finish their school work so as to render the best service as the war continues and after it is over; that the courses be so arranged as to adapt them to war needs; that military training be given young men remaining in college.

In the house of delegates, governing body of the American Medical Association, meeting in New York this week, a resolution declaring alcohol valueless as a medicine or food or stimulant was introduced. The resolution declared it was the unanimous opinion of the department of public health that alcohol has no medical value, either as a tonic or stimulant; that it has no value as food or in the treatment of disease and that its only legitimate use in medicine is as a preservative and the preparation of pharmaceutical products. The resolution was referred to a committee and action is expected on it promptly.



## A NOBLE GIFT.

In a letter received yesterday from Miss Mary Anderson in China she tells of a splendid gift made to the Primary School now being built by the proceeds from the sale of the book, "Keep My Money."

Miss Mary says that she and Mrs. Graves were invited to visit the Governor, who had shown such a friendly spirit and seemed so interested in Miss Mary's work. They were received cordially and were told that the Governor regretted so much the way the missionaries had been treated; that he appreciated their efforts in behalf of his people and how it had pained him to think of Miss Mary's having had to teach in a Matshed.

He asked questions about the school and wanted to know how it was progressing. After giving this information Mrs. Graves and Miss Mary asked if he would like to contribute to this building.

After a few moments he said they would hear from him later.

In a few days a servant came, bringing to Miss Mary a thousand dollars for her much-longed-for school.

Brethren and sisters, what think you of this? An unchristian Chinese official making an outright gift of a thousand dollars to our own Baptist missionary who has worked so long and so faithfully, handicapped too by teaching in a disreputable MATSHED, for that is the way the Chinese regard Matsheds.

Oh, shame on us! We can do better, and we ought to do better. Few of us can give a thousand dollars, but there is not one but who could help to sell off the remaining copies of the book, "Keep My Money," all of which goes to Miss Mary's school.

Send for one or more copies, price \$1.05 postpaid, and sell for this school building so much needed.

The WAR'S on, yes; but God's in His heaven and all's well.

Address David Patrick MacMillan, Clinton, Miss., for as many copies of "Keep My Money" as you think you can dispose of.

Delivered to you free of charge. You are simply asked to sell them for this work.

## HISTORY OF THE BAPTISTS OF NEW ORLEANS.

The recent session of our Southern Baptist Convention which was held in New Orleans May 16 to 21 was perhaps the best in its history, an epoch which marks the beginning of a greater advance movement of our Baptist cause in that city than ever before. Very few Baptists know anything about Baptist history in New Orleans, which in the estimation of the writer has no parallel in the history of Baptists in our country, and he thinks that a few items of their early history in that city may be interesting as well as informing.

The writer having been appointed to preach the Associational Sermon of the Gulf Coast Baptist Association in 1882, the churches in New Orleans belonging to it at that time, resolved to prepare a historical sermon, containing historical sketches of Baptist history on our Gulf Coast and in New Orleans. The data of Baptist history in New

Orleans was furnished him by brother J. L. Furman of the First Church in that city. The sermon was delivered, and put in permanent form for preservation, and I quote in brevity the history of the Baptists of New Orleans from its beginning in 1812 up to the organization of the First Baptist Church in 1843.

During the Territorial era before Louisiana became a State in 1812 a Baptist Church was organized in the Attakapas district near the town of Franklin on the Teche (Parish St. Mary) among a little colony of settlers from South Carolina. Several other churches in the course of a few years sprang from this in the district extending north to Alexandria on Red River, and the Louisiana Association was organized in 1818. During a period of twenty or thirty years after this at least three or four First Baptist churches were organized and died out in the city of New Orleans. The name of Mr. Cornelius Paulding is more or less intimately connected with all the earlier efforts to establish the Baptist interests in New Orleans. This gentleman, a native of the State of New York and for some time a resident of Savannah, Ga., came to New Orleans as early as the year 1812. He was a Baptist and a man of some property, which was largely increased during his subsequent residence in this city.

Baptists of the older States looked upon Louisiana as an important missionary field and the Board of the Baptist General Triennial Convention, which first assembled in 1814 sent to New Orleans as their missionary Rev. James Raynoldson, in 1816 or 1817. He preached and taught school in the "Long Room" of the second story of a house belonging to Mr. Paulding on Dorsiere Street below Canal Street, near the Custom House. A church was organized, for which Mr. Raynoldson preached for two or three years. He was succeeded as pastor by a Rev. Mr. Davis, by whom the ordinance of baptism was performed for the first time in New Orleans, in 1820. This was done in the waters of the Mississippi River, in front of the Custom House. This spot where this baptism took place is now occupied by solid ground between the Custom House and the new Louisville and Nashville Railroad station house. This church numbered at one time about forty-eight members, sixteen white and thirty-two colored. Mr. Davis did not remain long, and the church was at length dissolved.

Rev. Dr. W. B. Johnson, of South Carolina, visited New Orleans in 1817, and preached a few times.

Rev. Wm. Rondeau, from England, arrived in New Orleans in 1826, reorganized the church with about twenty members. He baptized two, preached about a year, and finally removed to Kentucky. Within two or three years this church was dissolved. For several years there was only occasional preaching by some Baptist ministers who visited the city. Five different buildings, all of them the property of Mr. Paulding, had been successively used as houses of worship.

In 1832 or 1833 Mr. Paulding erected a large brick building on the west side of Lafayette Square intending the upper story a large hall for the use of a Baptist church,

but it was used for a church for only a brief period. Rev. Pharcellus Church, of Williamsburg, N. Y., labored here in 1834 or 1835, but with no very encouraging results. A few years later Rev. P. W. Robert labored some time to establish a Baptist interest in an upper suburb of the now rapidly growing city and what was then called the city of Lafayette, but now the Fourth District, above Felicity Street.

In 1841 Mr. Frederick Clarke, an excluded member of the church at Saco, Me., attempted to establish a church here, first on Julia Street, then on Triton, his efforts being attended with some degree of temporary success, but when his antecedents became better known he was not recognized by the denomination. After lingering through a languid existence of six or eight years his church became disintegrated.

We now arrive at the commencement of the history of the present existing First Baptist Church in New Orleans. The American Baptist Home Mission Society and the Mission Board of the old Triennial Convention determined on making renewed efforts to plant the cause of Christ in New Orleans, and sent Rev. Russell Holman, of Kentucky, as their missionary in 1842. A few scattered Baptists were found and collected together and called at first the "United Baptist Society," to whom Mr. Holman preached in a hall in the upper story of the building No. 66 Julia Street. At length, toward the close of the year 1843, the occasion was embraced when some ministers were present in the city to complete the organization of a church. On the 28th of December, 1843, a presbytery consisting of Elders T. J. Fisher of Kentucky, Wm. Minter of Grenada, Miss., and Russell Holman, the missionary, met in the house on Julia Street with ten (10) Baptist brethren and sisters and constituted the First Baptist Church in New Orleans.

At this point I close the recital of the history of our Baptist cause in New Orleans. I have the history of the First Baptist Church in New Orleans up to 1882; also the history of Coliseum Church from its organization, July 9th, 1854, up to 1882.

The reader did not fail to note the number of attempts which were made to establish permanent Baptist churches in New Orleans from 1817 to 1843, but failed. Note also that after the lapse of time between 1843 and 1917 (seventy-four years), there are only six white Baptist churches in New Orleans, with a membership of fourteen hundred and fifty,—these in a city having a population of about three hundred eighty-seven thousand, and the commercial center of the Southwest, with a future of the greatest magnitude; the emporium of not only the greater portion of the Southwest, but of the West Indies, and of Mexico and of Central America and of a part of South America; a city which in the very nature of things is the heart of our commercial and social interests and from which there flows out a current of influences which are felt far and wide.

Think of it. Need we wonder that our great Southern Baptist Convention was aroused to action as never before. Ye Southern Baptists, think of your brethren and sis-



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## THE BAPTIST RECORD

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ters of those six churches with their faithful pastors who are holding up the banner of the faith and proclaiming the gospel of salvation, the gospel of the perfect law of liberty in Christ Jesus, among the multitudes of that great city. Yes, think of them, and pray for them, and pray that reinforcements may be sent them right early.

A consoling thought: Our colored Baptists in New Orleans have grown rapidly and form the largest denomination of their race in that city. May God be gracious unto them and continue to bless them henceforth and evermore.—Amen.

O. D. BOWEN.

Gulfport, Miss.

### The Budget Laymen Department

N. T. TULL, Superintendent

The convention board was wise in the creation of a department to emphasize jointly the Budget work and the Laymen's work. We will never adequately finance the kingdom of our Lord until we can thoroughly arouse and enlist the laymen in our churches. And on the other hand we can never enlist our laymen in vigorous activity in the Lord's service until we can lead them to invest their money in the work. So the two must be undertaken as one job.

There is no greater task offered to our men than that of developing our people in the grace of scriptural giving. The budget plan is the only plan that will accomplish the task. It is the only plan that operates along the scriptural method towards the Scriptural standard. Tithing is the minimum standard of scriptural giving, but the people will never reach that standard until the church provides for an equitable distribution of the tithe when it comes into the Lord's treasury. This is the greatest definite work now open to the men of our churches.

Planning for next year. Most of the churches have in operation whatever plan they will use for this year. We want to begin early to plan for putting on the budget system in all the churches next year. We want to fix a date soon after the meeting of the State Convention, when all the churches in Mississippi may conduct a state-wide every-member canvass. When the convention meets in November it will fix the apportionment for the budget for 1918, and the churches can be ready soon thereafter to make up their budget and conduct their every-member canvass for pledges.

Announcement will be made later as to the date for this important movement. Let the pastors and church leaders study the budget plan, and conduct a systematic campaign of education among the people on the subject so that great success may attend our plan for financing the kingdom another year.

Every pastor should have a copy of the new Manual on Baptist Church Organization and Methods. It will be our budget text book. Read it and pass it around among your deacons. Better still, organize a class and teach it. Price 60 cts., Baptist Book Store, Jackson.

I visited the church at Duck Hill on the fourth Sunday in May. They adopted the budget and made the every-member canvass. The results were highly pleasing and the co-operation of the men something delightful.

No layman can do his work in his church who is not a consistent booster of his pastor.

Would to God that every church had at least one layman who would lay himself out in an earnest effort to see that every worthy program of his church is carried forward. One man who is faithful and true can often save a great situation for God.

We may cultivate the field of methods all we can, but unless we break the sub-soil of the heart, our people are not going to give largely to the support and advancement of the Lord's work. Our people must feel the full force of God's teaching in reference to stewardship before they will consecrate themselves and their possessions to His cause.

The pastor or church that adopts the budget plan as a relief from work had better not put it on at all. It means work and plenty of it. But the task is worth-while. If the plan is properly launched, with the necessary preparation in advance, and is then operated with persistence and intelligence, it will be a great success. But it will not work itself. Neither will an other plan.

Every report at the Southern Baptist Convention, having any reference to financing the kingdom, made it clear that the time has come in our work when systematic giving must be adopted. Our mission work has become too large to be subjected to the hazard that has accompanied the old method of spasmodic giving. Let Mississippi lead out in the adoption of the budget plan, which is designed to bring to our mission boards, as well as all other departments of our work, the regular and systematic support they so much need.

### FRANK ANSWERS TO SOME QUESTIONS

J. F. Love, Cor. Sec'y.

Many men and women who are the true and tried friends of Foreign Missions, ask some very plain and very straight questions about the work. It is always my pleasure to answer the questions of such people. Here are some questions which have been asked and which we will try to answer truthfully:

1. "Why does the Foreign Board go in debt?" This question is sometimes put in this form: "Why does the Board spend money before it gets it?"

The first foreign missionary appointed by American Baptists was already on the field when he was appointed. Judson was adopted as a Baptist missionary after he had gone to the field and had become a Baptist. The Baptist people had to provide his support at once and before collections could be taken. A debt was necessary or a missionary must starve. In like manner when the Southern Baptist Convention was organized a missionary already in China was adopted before the money for his salary was raised, and the work has since been done largely on the credit basis. The only way this can be changed under present conditions is either to give a double amount one year or stop the work for a year until we can provide a year's

salary for all our missionaries in advance. Since the missionaries are already on the field, this latter plan would mean starvation for most of them. The truth is if the Foreign Mission Board should close its Convention year without debt, it would have debt before the report could reach the Convention. Much more than half of the money given every year reaches the Foreign Mission Rooms during the closing days of April—much of it round about midnight, April 30. The Board has to operate during the rest of the year on its faith in the brotherhood.

Of course, regular Sabbath by Sabbath systematic, proportionate giving will gradually alter this, but this change will come slowly, and until it does come, the Board is shut up to its present course of going in debt.

2. "Why does the Board lay out the work on a scale beyond which there is reasonably certain prospect of income to cover?"

The Board has had this question before it many times, and has through many years given it calm and serious consideration. Many good friends of the work ask the question, in one form or another, but they ask it not knowing that it raises the point which has had consideration. The answer to it is this: The Foreign Mission Board has on its hands an inevitable situation. There is no other denominational situation like it. The Board declines a thousand requests for appropriations for such objects as new fields, houses to shelter the missionaries, church buildings, new missionaries, new equipment for schools, hospitals, enlargement of the work, etc., etc. It is frequently heart-breaking and distressing to deny the appeals for appropriations to such objects, and not infrequently the denial is at the cost of much sacrifice and much hardship to missionaries. The Board has, however, a much more inevitable situation than this. Application for church buildings, for appropriations, for new work and the like, are made to other mission boards besides the Foreign Board. The Foreign Board and all others can keep out of debt in such cases simply by not granting the requests. But the class of appropriations which are inevitable are in the main peculiar to the Foreign Mission Board. We have our missionaries on the field. They are dependent wholly upon the appropriations of the Board for the necessities of life. Probably very few of them could provide necessities for a month if the Board should fail them. We must either feed them or bring them home, and to bring them home not only means ruin to the work which Southern Baptists have been building up through the years, but it would mean larger immediate expense than keeping them on the field. The Board would certainly have to provide their traveling expenses home, for I do not hesitate to say that it would be immoral for the Board to drop them peremptorily without anything to do by which to feed themselves and their children. If mission boards at home find themselves unable to support their missionaries, without creating large debts, they can at least notify the missionaries and these can find work, and usually Christian work, to do which will enable them to provide meat and bread. Besides they are in the

(Continued on page 7)



# The Baptist Record

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inserted free; all over these amounts will cost one cent per  
word, which must accompany the notice.

## EDITORIAL.

### LOVE'S ALTERNATIVE.

If any man love not the Lord, let him be anathema. Human nature is made up of antitheses, of likes and dislikes, of likenesses and opposites. All our emotions belong on the one side or the other; all our choices and decisions are based on this principle; all our knowledge is of this character, being acquired by comparison or contrast. The accretions of knowledge come in this way; our wills are expressed and developed by "distinguishing the things that differ;" our desires or antipathies are awakened by what either attracts or repels. These preferences become more pronounced and fixed as time goes on. What is more, they begin early to register themselves in the set of the character of those who are thus affected in their emotions or express a choice. It is practically one and the same thing to distinguish the things that differ and to approve the things that are excellent, for you may translate Paul's words in Phil. 1:10, either way.

But we are not usually content with expressing a preference. In matters moral, we take a stand on the one side or the other. Where moral questions are concrete and they always are, we commit ourselves to one position; and when this moral question is summed up in a person we are either with him or against him. Mugwumpery is hardly practical in politics; in religion it is impossible. Religion is the alignment of all moral forces on one side and the lining up of all other forces on the other side. There is no middle ground between. All that is between is battle ground. For us religion is summed up in the person of Jesus Christ. He came to make divisions, to divide households, father against son and mother against daughter, with the "in-laws" included.

The passage taken from I-Cor. 16:22, "If any man love not the Lord, let him be anathema," is a bold, bald statement of the truth we have been talking about. To some it may seem harsh, or to put it in the modern offensive phraseology, "intolerant and dogmatic." So doubtless it is, for it is a final, complete and apparently authoritative summing up of all moral qualities and spiritual forces on the one side, and all that is indif-

## THE BAPTIST RECORD

ferent to morality and hostile to religion on the other. Certainly it makes the acknowledgment of the Lordship of Jesus, the spiritual touchstone of character and the determining factor in one's destiny.

Recently Rev. Wm. A. Sunday commonly and affectionately known by a simpler and more familiar title, has stirred up the minds, not to use the Latin word, *animus*, of some of the wiggly pliant sons of loose-jointed theology, by declaring that a man who did not accept the deity of Jesus would go to hell. As if it were a new idea in religion that only faith in the Lord Jesus Christ could save! We knew there were some people in the world who didn't believe that, but it didn't occur to us that there were people in the world who didn't know that there were many who did believe it. Mr. Sunday went further, it is said, and called names, some of them of very prominent people who are now in hell because they did not accept the deity of Christ. This stirred some of that sort who are living to hold up their hands in horrified protest and to tell what nice people some of them were. Even the editor of the Commercial Appeal, often speaking wise and good words about matters with which he is familiar, fares forth into the unfamiliar field of Scripture and takes the part of the Jews, Unitarians and other infidels, hunting for traces of them in heaven.

Nobody will ever be located in heaven, or on the road there, who does not loyally align himself with Jesus who is the Lord. There is no use to praise the Bible with the lips one minute and spit in its face the next. The Book says, "If any man love not the Lord (meaning Jesus), let him be anathema." To be anathema means to be lost; to be lost means to go to hell. It is time to take the putty nose off of theology that speaks well of Jesus in one breath and calls Him, or allows Him to be called, an illegitimate child of Mary in another. He claimed eternal Sonship and equality with God. His character substantiates His claim. He is the Son of God or He is anathema. The man who reads the record of His life and is not drawn to Him in love and loyalty, betrays a character wholly under the dominion of sin, and for which nothing can be possible but just condemnation.

But primarily the text is not a plea for orthodox theology, nor a simple test of orthodoxy. It is not sufficient to be a trinitarian and subscribe to all the tenets of the church and ecclesiastical standards. It is as a test of one's personal character that this text serves; or rather that the Lord Jesus serves. Does your heart swell at the mention of His name? Does He give meaning and joy to life for you? Not only do you acknowledge Him as the Son of God, but does your heart go out in love to Him as your Friend? Remember, the Word says, "If any man love not the Lord, let him be anathema." Men are drawn to Him or repelled by Him. They take their places among those who love Him or among them who are anathema.

The church at Leakesville has secured as pastor Rev. Ira D. Evanson, an alumnus of Mississippi College, who has just finished his course at the Fort Worth Seminary.

Thursday, June 7, 1917.

## THE PAINS OF HELL.

As heaven in the Bible is represented as the maturing of a life in right relationship with God, so hell is the maturing of a life out of harmony with the will of God. Not all the full fruits are apparent in the blossom in early stages in either case, but there will be the final triumph of what is given the controlling place in the beginnings. That which appears in forms or tones not easily recognized at first becomes at last the all-absorbing note or dominating figure in the end.

There are a number of figures used in the Bible to describe the pain and horror of hell. The most common is fire, but others are darkness, a pit, thirst, wailing, gnashing of teeth, the undying worm, companionship with demons and wicked and filthy people. Perhaps time has been wasted in discussing the question as to whether the Bible words descriptive of hell are figures of speech or whether they describe actual material conditions. It may not be possible to answer this conclusively to all; but it is sufficient to know that whether the words are figurative, hell itself is a fact, an awful fact. The words may be figures of speech, but they are not merely figurative in the sense that they picture merely an imaginary place. Figures they probably are, just as a picture is a figure, but of facts whose reality and awfulness it takes many figures properly to portray. That there is not simply one figure but many indicates the difficulty of fully setting forth the truth.

There can be no pleasure but may be profit in looking more closely into some of these figures. There can be no doubt that fire was chosen to express the suffering of hell, because it was supposed to describe the worst suffering that the body can undergo. It is a lake of fire that envelopes the whole person and leaves no part of the being unaffected by its flames. Every nerve, every member of the body, every avenue of approach, every point of contact, every emotion, every act, every thought becomes a source of pain and suffering. The fire is not quenched; there is no respite from the agony and no hope of future deliverance. This is too awful to contemplate, but is clearly spoken of in the word of God that we may learn the awfulness of sin and escape its consequences through the atoning blood of Christ.

Another figure is that of a pit or an abyss. This is spoken of as bottomless, because the inevitable results of sin unchecked are to sink forever lower and lower in the scale of morals and intelligence. It is to be shut up with sin, to be confined where its results will not reach others, but where they will forever weigh down the sinner himself. Shut out from hope and help forever is the estate of a lost soul. A similar figure to this is that of "outer darkness." The former means to be shut in with sin, this means to be shut out from any light to which even the sinner has access in this world. It is a further stage of those who because they "refused to have God in their knowledge," have been shut out to where knowledge of God is no longer possible. The worst igno-



rance in the world is to be ignorant of God, the most culpable and the most hurtful, the most degrading is that which deprives itself and is forever deprived of the knowledge of God. If "this is eternal life to know God and Jesus Christ," then hell is its opposite, to have all the avenues of knowledge cut off and to perish away in darkness, which is always the symbol and sum of ignorance.

Another of the descriptions of hell is "weeping and wailing and gnashing of teeth." This is progressive suffering which terminates in bitterness, hate and defiance. The weeping is the pitiful exhibition of vain regret, the sorrow that does not work repentance, is too late to avail, but which offers tears as a sacrifice to vanished opportunity. The wailing is the increasing sense of hopelessness that abandons itself to unrestrained outcry of grief. The gnashing of teeth is when anguish so takes possession as to turn into bitter hate and resentment. When pain destroys all control and even the one who has befriended becomes the object of railing and attack. All memory of mercies are gone; all the traces of gratitude perish; every fine quality of the soul is consumed, and hell becomes a mad house. There is a sense in which sin is insanity and hell is the last receptacle for those whose mental and moral character has been deranged and only frenzy and fury possess the hopeless victim.

One other description of hell is given. It is the abode of demons and the final receptacle of all sin and every sort of sin. It is a place prepared for the devil and his angels. The wicked shall be turned into hell with all the nations that forget God. It would seem bad enough for a man to shut off from the knowledge of God and all hope of increasing knowledge, to be shut up with his own sin to eat like a gnawing worm his conscience into shreds. But hell is a place where all sin is thrown together to produce their own sin. But in hell there are no sinners do not generally like the sins of others, may be even offended by them and would live apart from them in the indulgence of its own sin. But in hell there are no sin-tight compartments, no reservations for high and low, no refined sin and gross sin. All sin looks alike to God and all will be cast alike into the common vortex of hell. Its fires destroy all the barriers of class and caste. This does not mean that there are no degrees of suffering, but that there are no reserved apartments for the world's refined, educated sinners of respectable society. The blackest fiend and the daintiest daughter of luxury who rejected Christ will find themselves on the same floor in hell.

Judge Lindsey, of Denver, was lunching one hot day when a politician paused beside his table. "Judge," said he, "I see you're drinking coffee. That's a heating drink. In this weather you want to drink iced drinks, Judge—sharp iced drinks. Did you every try gin and ginger ale?" "No," said the judge, smiling, "but I've tried several fellows who have."

On May 18th a bill was introduced into Congress by Representative Webb, now in the hands of the Judiciary committee, to prohibit the use of grain to make alcoholic liquors for beverage; it also prohibits the sale and transportation of the same. It is still to be fought out, and we

## Mississippi Baptist Encampments

### BLUE MOUNTAIN.

July 15-22, 1917.

Bible Hour—Dr. W. J. McGlothlin. Every day at 11 a. m.

Evangelistic Hour—Dr. L. R. Scarborough. Every night at 8 o'clock.

Special Addresses—At Sunday School hour each Sunday by Dr. W. S. Wiley.

Music will be conducted by Prof. and Mrs. I. E. Reynolds.

Mission Study—By Rev. C. L. Neal.

Personal Work—By Evangelist J. W. Hickerson.

W. M. U. Work—This department will be conducted by Miss M. M. Lackey and Miss Mary F. Dixon.

State Missions—By W. A. Chisholm.

Budget System—By N. T. Tull.

Sunday School—J. E. Byrd, Dr. W. S. Wiley, Miss Margaret Frost, J. J. Cloar, T. A. J. Beasley.

B. Y. P. U. Work—W. E. Holcomb, Rev. R. L. Powell, Mrs. J. J. Cloar (Junior B. Y. P. U.).

Children's Play Hour—Mrs. R. H. Furr, Director.

Social Hour—Rev. Norris Palmer, Chairman; James Buchanan, Miss Edith Winborn, Miss Wilma Simmons, Miss Myrtle Huffman, Thomas Gurney, Davis Langston, Miss Sara Graham.

This is the place to meet your friends for they are going to be here.

Board at Blue Mountain College at \$1.00 per day, or at \$5.00 for the entire encampment.

Come and spend the entire week. Bring tents and provisions and camp if you desire.

This is the place where you can find study, entertainment, social life and recreation—all combined.

Train or auto parties can combine basket picnics at the springs with a day of inspiration.

The Gulf, Mobile & Northern R. R., on which Blue Mountain is located, has offered a rate of one and one-third fares plus 25 cents for the round trip. Ask your ticket agent for rates on other lines.

W. T. LOWREY, WEBB BRAME,  
T. L. HOLCOMB, W. E. FARR,  
Committee.

sincerely hope that every representative and both Senators from Mississippi will uphold the honor of the state and serve the interests of the nation by supporting the bill.

A peculiar condition occurs on the S. S. lessons during the third and fourth quarter; This is, that three different sections of Bible geography are studied. In order to overcome the difficulty of purchasing three maps, we have procured a special map (No. 8) Palestine under the Persians, with maps of Western Asia and Jerusalem. This map sells for \$1.25, and is a very attractive map. Order now from The Baptist Record, Jackson, Miss.

### HATTIESBURG ASSEMBLY.

July 21-28, 1917.

The sessions of the South Mississippi Baptist Assembly will begin on Saturday evening, July 21st, with an enrollment exercises and continue through the following Saturday, thus enabling all preachers to return to their pulpits for Sunday, July 29th.

The management through its officers, board of directors, and friends, are making a hard drive this year for a record-breaking attendance. Last year the attendance was cut short because of storms and rains.

The program this year will be up to the standard and possibly be an improvement over any year in the history of the Assembly. P. E. Burroughs, of Nashville, and J. Frank Norris will be the chief speakers of the week. The former is the well known Sunday School worker of Nashville, Tenn. The latter is possibly the most talked of preacher of the South, being at this time pastor of the First church, Fort Worth, Texas.

Among the teachers and workers who will be present and take part in the program are Messrs. Byrd, Holcomb, Tull, Chisholm, Powell, of the Louisiana Sunday School Board; Hickerson, of the Home Board; C. L. Neal, of the Foreign Mission Board; J. B. Lawrence, of the State Board; W. I. Thames, J. T. Christian, E. E. Dudley, T. W. Green, and others. Among the women who will be on the program from day to day are Misses M. M. Lackey, Fannie Traylor, Minnie Brown, Jennie Watts, and Miss Dixon, of Baltimore.

All pastors are urged to make no engagement for Sunday, July 22nd, and the week following. They can leave the Assembly Friday, July 27th, and meet any engagement for Sunday, July 29th. Pastors, Sunday School and B. Y. P. U. workers are all urged to make their plans now to attend the Assembly from Saturday, July 21st, through Saturday, July 28th. The last day will be given to examinations and those not taking examinations can leave for home on the late train Friday night. Rates of one and one-third fare for the round trip on the certificate plan will be had when the number of visitors reaches 200.

N. R. McCULLOUGH, Sec'y.

Pastor Mobberly has had with him this week and last in a meeting at Pickens, Pastor H. M. King, of Second church, Jackson.

We didn't particularly fancy the line that ran around the platform base at the convention: "Are Southern Baptist papers to survive? If so, How?" It looked something like an appeal to pity which failed to work. We have our problems and they are very serious, but we don't fancy the hat in hand attitude. The denominational paper was given a place on the program, the second time in history, but we have never seen any subject elicit so little interest. In spite of a good report it fell absolutely flat. A combination of modesty and indifference.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

"There is a Divinity shaping our course  
Brought hew it as we will."

The hand of God has ever been  
Through all the toil and strife,  
Ofttimes unseen, but ever there,  
Directing Baptist life.

### Do Baptists Move?

A famous negro preacher once said "The sun do move." His statement might have been technically wrong from a scientific point of view, but it was practically correct. All the universe of God moves. There are no stationary bodies. There is no point at which things can rest. There is a consummation towards which all is tending. Progress is the watchword.

I only want to say three things on this subject as it refers to Baptists:

First—Baptists do move.

Second—Some Baptists move faster than others.

Third—Baptists would move faster if all Baptists moved together.

Baptists do move but the trouble is there are so many directions in which they go; backward, forward, in circles, in elips, curves, straight lines and at right angles. They move, but how? And then again some move at a high gear and some in intermediate and some low; all kinds of moving and all kinds of velocity, and all kinds of directions. Of course, I am speaking about directions on the inside of the kingdom; movements that push and pull and work together go in a big way, and, then, movements that cause things to go in a mighty little way. Baptists move, but how?

If all Baptists could move together what wonderful progress they would make. I saw a regiment of soldiers marching the other day. At the command, "Forward march," they stepped out as one man, and at the regular rhythmic beat of the drum their feet came down together. As I saw them moving together with a captain over each company and a colonel over the regiment, I thought to myself what a magnificent thing it would be if the one hundred and seventy-five thousand Baptists of Mississippi were thus organized, each local church taking its place in the organization with its pastor as the captain and all moving to the rhythmic drum beat of progress, obeying the command of Jesus. Brother Baptist, what about moving like that?

### Mississippi Baptists and the Budget.

Mississippi Baptists have budgeted their work. At the last convention the question was discussed and passed. A Budget committee was appointed and made its report fixing the denominational budget for the year and under that budget we are working. A resolution was also passed stating that no campaign, originating either within

or without the State, should be launched for any object until the matter had been first presented to the convention and approved by the convention. This resolution was for the purpose of protecting Mississippi Baptists in carrying out their five year program.

This Budget provides for and secures several things:

1. It provides for the equitable support for all kingdom enterprises.

Our denominational life is becoming more and more complex. The number of institutions and enterprises fostered by Baptists today are three or four times as great as they were twenty-five years ago. The kingdom calls upon the average Baptist to help all of these interests and enterprises are essential to the adequate prosecution of the kingdom as a whole. Until some general plan arises for the varied interests and enterprises now pressing upon our people, it is sure to follow that these interests which have been laid upon the hearts of our people for years and years will have first place over all the new interests and new enterprises unless there is placed in the field special advocates for these new interests and enterprises, in which case they will be given a consideration and a support over and above that which they need. In order for all the interests to be given just the support that they need, it is necessary for them to be considered together, and a budget fixed covering the absolute requirements of the whole kingdom.

2. The budget provides for a proper distribution for all kingdom funds.

When every interest for the kingdom is made a special interest, the contributions given to that interest make a special plea, it is impossible to have a proper distribution of kingdom funds. If Foreign Missions is to be made a special object, separate and apart from other kingdom interest, then, Home Missions will have to be made a special object, and State Missions and Education and the Hospitals, etc., and we would then have to have in the field as many special agents or special appeals, which is practically the same thing, as there are interests fostered. And the amount of money secured will be conditioned largely upon the eloquence of the individual making the appeal. That method reminds me of a half dozen men turned loose in an orchard and madly scrambling to see who can get to the apple tree first and the first one that gets there grabs every apple that he can get. This is gathering the fruit all right, but it is not properly distributing it. Now, if those five or six men would go through the apple orchard and gather all the apples and then sit down and properly distribute them so that every one would get an equitable portion, we would have a fine administration of the orchard's affairs. That is exactly what

the Budget proposes to do for our denomination.

3. It provides for the proper teaching of the doctrine of kingdom stewardship.

When ever a single object is made a special appeal as if there were no other objects to be fostered by our denomination, then it becomes the teaching of kingdom stewardship. If there are things being fostered by the denomination which are not essential to kingdom progress, then, let us cut these things out so that our people will only be asked to support essentials, but when it comes to teaching kingdom stewardship we have got to emphasize together every interest making for the coming of the kingdom. Each one is to be emphasized in its place. That is what the budget provides for.

4. It secures efficiency in administering kingdom affairs. I do not stop to discuss this point more than to say that we are wasting in the South today thousands of dollars because of a lack of efficiency in the administering of denominational affairs. The Foreign Mission Board pays thousands of dollars interest; our State Boards pay thousands of dollars interest; and many of the institutions, colleges, schools, hospitals, orphanages, etc., are paying thousands of dollars interest. I dare say that Baptists in the South pay every year in one way or another at least \$200,000.00 for interest in the administration of kingdom affairs. This could all be saved to the denomination if every state and every church were on the budget basis. It never will be saved to the Baptists of the South until every church is put on the Budget basis.

5. It secures unity in kingdom work.

What we need above every thing else is to see the kingdom as a whole, not isolated and indifferent, but as a whole. We are in a great campaign for the conquest not of Africa, not of China, not of Mexico, not of India, but we are in a campaign for the conquest of the world. That is not Foreign Missions only, nor is it Home Missions only, nor is it State Missions only, but it includes every interest and every activity. If America is left without the preaching of the gospel for two generations, it becomes a Foreign field. It is a world-wide undertaking.

The budget gives to us a basis of operation by which we can adequately teach stewardship, efficiently administer all denominational affairs, properly distribute kingdom funds, and see the work for the kingdom as a whole.

### Training Leaders Vs. Training Followers.

A great deal is being said just now about training leaders, and I do not suppose that too much can be said, for we are evidently suffering from a lack of leaders, although I sometimes feel that we suffer as much from an over supply of leaders as from an under-supply. But any way, the current of denominational activity is flowing in that direction, and whatever may be our wish in the matter, we find that our educational forces are being organized and operated for the avowed purpose of training leaders. In this connection two or three things ought to be kept in mind:



1. Leaders are divinely selected and this selection is fundamental to training and must be in evidence wherever the training if there would be real leadership.

2. The larger part of training for leadership comes in service and whatever one's knowledge may be, efficiency can only be secured by intelligent practice.

3. Real leadership is unconscious and any one trained for leadership with the emphasis placed on the fact that the training given is to equip him to lead, loses in the very act of the training the main essential of leadership, namely, the consciousness of leadership which equips one really to lead.

I shall not discuss these propositions, but will leave them for the individual to work out at his leisure. As a finger to direct the thinker, I call attention to the history of Israel where Jehovah again and again chooses leaders for His people. It is Saul, the timid young man, who hides in a pile of rubbish when he is selected to whom God directs the people as the leader. It is Gideon the timid and faltering. It is David, the youth, etc. How different from the assertive individual trained to lead.

Let no one, however, imagine that I am animadverting against training, such is not the case for I am in favor of training, but it is the direction of the "For" in the training that I am talking about. If it is FOR LEADERSHIP, then, our training should be only of those who are divinely called to lead. If our training is FOR THE INDIVIDUAL equipping him to make a life, then, the training should be for all and should include everything essential to the life. I raise here the question of the "FOR" in our training.

Training is not a tread-mill through which you can run an individual with the assurance of securing a given product. The reason for this is the individual himself. The personality of every person must be taken into consideration. The soul of every one reacts in its own way and no two react just alike to any given teaching or training.

Since this is the case, what we deal with is not so much a system of training, but a living soul. This living soul is a bundle of capacities, powers, propensities, possibilities, inclinations, and functions. It should be the purpose of the one who is training this soul to take this individual and so develop his powers, and so direct the forces of his life that he will be able to marshal the largest possible part of himself in the most efficient way and to direct these marshalled forces to the task of making a life. Of course, in the training of Christian workers the fact of conversion is presupposed for we can only deal with regenerated men and women in Christian service.

If this position be correct, and I feel that few will be disposed to say that I am altogether mistaken even though they might not agree with me all the way through, then training becomes an individual matter closely akin to culture and directly related to service. You can not assist the individual in marshalling the forces of his being and training him to direct these marshalled forces to the task of living without dealing with him as an individual. All knowledge imparted must be a personal application. What I mean

is this, that every individual has a natural bent, God fitted him for a specific kind of work, and his highest self will not be reached, or his highest usefulness attained, unless he finds his place in kingdom service and fills it. His place is determined by his power and bent of soul. There is a vocational bent to every soul. He is fitted to some one thing better than he is to do any thing else. Training has as its first, and by far its most serious responsibility, the finding of the vocational bent of the individual soul.

The Christians of this generation should assist those being born into the kingdom of God to discover themselves, and the Church should be so organized as not only to allow every new born Christian to find its place in kingdom service, but they should be so organized as to not allow him to miss his place and his calling in the service of God.

In God's kingdom there are many tasks, but God has a man for every task. What I mean by having a man for every task is that God has a many specially fitted by nature for every phase of His work. He calls some to be apostles, some to be prophets, some teachers, some pastors and so on to the end of the need of the kingdom for workers. Training in the kingdom is not for leadership, but for service, and its first and most serious task is to discover the bent of the worker so that we may enable him to find his place in service for God's kingdom.

#### FIANK ANSWERS TO SOME QUESTIONS

(Continued from page 3)

midst of their friends and a large and sympathetic Christian brotherhood, a situation wholly different from that which confronts the foreign missionary. In other words, the Foreign Mission Board's debt at present is one which was unavoidable. The Board is not making appropriations which can be deferred. In order to prevent debt the Board last year cut operating expenses nearly \$10,000 and piled up work on those who were left to carry the burden, and also denied many importunate appeals which were based on severe need. Indeed, the Board has been censured for not making appropriations to certain objects although it was incurring debt while denying these and a hundred other appeals.

3. "Will the Board this year keep its expenditures within its income?"

I have two answers to make to that question. The first is this: I shall advise the Board in its Annual Meeting next week to keep expenditures down as low as possible without invoking the displeasure of the denomination for allowing missionaries and the work to suffer beyond measure. The second answer is this: I shall do my best to increase the receipts of the Board in order that they may meet the inevitable necessities of the work.

I know that with our present field force this last promise involves another year of severest physical strain, such as was necessary last year, but I make the promise nevertheless.

It is, however, honest and fair to tell the brotherhood that the Board has absolute necessities over which nobody has such control

as to reduce them below a certain large minimum. I exerted myself to make this fact plain in our report to the Convention and in remarks made before the Convention. I have a passion for frank and cordial understanding throughout the brotherhood concerning this great denominational enterprise. I felt that for the messengers to separate at New Orleans without a full understanding of the situation as it actually is would be unfortunate and even disastrous. I carried before the Apportionment Committee itemized figures of what seemed to me to be the absolute necessities involved in reasonable care of the work which we have already on our hands. These necessities were presented with indifference to many needs and many opportunities for profitable investment on the foreign field. They were made not on needs which we could decline to consider or defer, nor on the basis of opportunities into which we could enter with promise of large and fruitful service, but they were based upon obligations which Southern Baptists have assumed and which in the case of Foreign Missions they cannot shift nor divide with any other agency.

The Foreign Mission Board is struggling with conditions which have been on its hands for several years. Before I came to the Foreign Mission Board the work had grown to such proportions that the necessities of the work and the receipts of the Board were out of balance. We have struggled desperately at the task of getting these rebalanced. With the old and long-standing debt paid and but \$40,000 new debt on the Board, and with the Judson Centennial notes maturing, we ought to be able this year to complete this rebalancing process. This will not be done without great pastoral leadership, heroic spirit, and sacrificial devotion to Foreign Missions. But we can do it if these things characterize Southern Baptists this year.

Many of those who helped to pay the debt last year can doubtless by another great demonstration of their love to this cause give as much to Foreign Missions this year as they gave last, including gifts to the debt. Many of those whose Judson Centennial notes have already matured, can now increase their gifts to current support. If these friends will do this, and at the same time exert themselves to enlist many who have not been enlisted for this holy task, we may hope to go to the next Convention without any debt whatever on the Foreign Mission Board. If we can do that and thus rebalance receipts and expenditures, we shall have Foreign Missions on a more rational basis, and we can make safer calculation for it in the future.

I close with an earnest appeal, that we seek to understand each other and the situation which we are trying to handle. Let us put our hearts, our prayers, a supreme effort into this task this year. Let us meet these absolute necessities which are now on our hands, and get ready to take care of some of the importunate appeals which the missionaries are making, and enter some of the doors which God in His providence is throwing open to Southern Baptists for triumphant Foreign Mission work. What say you, my brethren and sisters of our Southern Baptist churches?



## Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson  
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford  
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg  
 MRS. B. E. KENT, Personal Service Leader, Forest  
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

## CENTRAL COMMITTEE

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 Recording Secretary—Mrs. Rhoda Enoch, Jackson  
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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.  
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

## AFTERMATH.

"Aftermath" means "a second mowing." Last week our Miss Traylor gave us fine outlines of the great Convention's work. Your Secretary hereby gives you some impressions that remain with her, and she feels are worth passing on.

The programs of the W. M. U. were very beautifully gotten up. A copy was handed to each delegate and visitor along with a "Souvenir Program" of the regular Convention. In each package was a badge; this was a pretty button in white and purple, showing a crescent, and attached thereto a tiny purple ribbon on which was printed, "Delegate" or "Visitor" as the case might be. The similarity of the two badges caused some confusion.

Wednesday was a very busy day indeed for the Secretary. The Margaret Fund Committee met at 9:30 A. M. and our beloved Trustee, Mrs. T. J. Bailey, could not be present on account of serious illness. The Training School Committee met immediately at the close of the above mentioned committee, and the consecrated, enthusiastic Trustee of that committee, Mrs. J. L. Johnson, Jr., was in Touro Infirmary very ill indeed. Your Secretary took the place of both. After a hasty lunch we went at once into the Executive Committee meeting, which kept us until 6 P. M. Much was accomplished by all three committees toward making the machinery run smoothly throughout the regular session. Just here it may be in place to state that Mississippi was given one of the fourteen Margaret Fund Scholarships for Foreign Missionaries' children, it going to Trueman McRae at Mississippi College, whose home is in Teng Chow, China.

The first session opened promptly on time Thursday morning at 9:30. The opening hymn was "Lord Speak to Me," and it may be added that the hymn was frequently used during the meetings, and will be our hymn again for this fiscal year. A better could not be selected. Prayer by Miss Georgia Barnett of Louisiana. Devotional by Miss Marie Buhlmeier, Maryland. Prayer by Mrs. Fizer, South Carolina. "Words of Welcome" by Mrs. Ammen, Louisiana.

Your Secretary missed all of the above, as she was outside trying to round up our State delegates. She finally succeeded, but was much mortified later to find that two were not registered as delegates through some error somewhere. It was rather an embar-

assing situation, since Mississippi had some hundred and fifty women present, any of which would have made splendid delegates. But the sisters were lovely and made it as pleasant for the Secretary as possible. And they are going to help us evolve some better plan for appointing delegates by the next State Convention in November.

Home and Foreign Missionaries were presented. There were seven foreign and six home representatives present.

Miss Mallory's report came next; she did not read it this time, but it is well worth our careful perusal and we trust that when the Minutes reach the societies it will be read aloud in each.

Mrs. Lowndes' report was a little better than ever before. Mississippi came up and beyond her apportionments.

Our President's address was superb. Be sure and read that also to your society.

Mrs. George W. Truett of Texas presented the Report of Commission on Circle Plans. The report is fine, and the enthusiasm aroused thereby was shown in the interesting discussions which followed. These impromptu discussions, by the way, proved an interesting feature all the way through our meetings. There was a freedom that was excellent and helpful.

The afternoon session opened with our hymn, followed by prayer led by Miss Northington of Illinois. Mrs. Dickens of Oklahoma had charge of the devotional service. Miss Beswick, Missouri, prayed.

Report of Miss Dixon, Young People's leader, was a classic. Do not fail to read it to your society. Miss Todd of Georgia spoke in her report for the college girls in "Strengthening the College Line." Mrs. Peelman, Florida, gave "The Story of Printing," the report from headquarters regarding our literature. Few things were finer and more helpful than Mrs. Wharton's Personal Service Report, "Fulfilling the Royal Law." You will hear frequent mention of this during this year from our State Leader, Mrs. Kent.

"States in Review" was a rather unique change from the former way of selecting some one from each State to tell the story of the year's achievements, by having our President, Mrs. James, preside, and each State Vice-President give a two-minute review. Your Vice-President's short resume was printed on this page last week. It is with gratitude we acknowledge that our commonwealth holds her own along with her sister States.

Friday morning opened on time with the singing of our hymn. Mrs. Beddoe of Texas, "Mother of Missionaries," led in prayer. Devotional, Mrs. Buckner, China. Prayer, Mrs. Jackson, Arkansas. Mrs. Fizer, South Carolina, rendered the Margaret Fund Committee report.

Then came the great hour: "Woman's Missionary Union Training School." Mrs. McLure presided. Mrs. Eager gave the report and spoke to it. (How thankful we are she is a Daughter of Mississippi!) Miss Susan Anderson, a former graduate, spoke of what the school had done for her, in her work in the home land. Mrs. Leonard, China, who

was Miss Corbett, told of what it had done for her to prepare her for the hard foreign field. One felt after hearing these two that had the school never done anything else beyond preparing them, its work was sufficient. "Lasting Foundations," a pageant prepared by Mrs. McLure and given by former training school girls, attending the Convention, raised us still higher upon the mountain top. So when Miss Mallory had a blackboard brought out on the rostrum and called for memorials, her outline was soon filled for the remaining portion of the \$150,000.00 was speedily promised.

Mississippi W. M. U. had already pledged her part of the apportionment as a memorial to Dr. E. Z. Simmons, whom Miss Mallory spoke of as "the father of the training school, and no other state save Mississippi could furnish the father." Our State president, Mrs. Aven, in most appropriate words, promised what remained above the Simmons Fund toward helping on the foundations of the building.

The morning session closed with the report of commission on mission study.

Friday afternoon was given to the consideration of the W. M. U. resolutions which will appear on this page shortly. Committees reported, then officers elected. Everybody was happy that the same officers are to be ours for another year. Our splendid president, Mrs. James, was most apt in her response, especially when we urged each sister to study Robert's Rules of Order before the next meeting, in order that they might prove more helpful to the presiding officer.

An executive committee meeting again on Saturday morning prevented your secretary from attending the conference with the missionaries, said to have been one of the most uplifting services that was held.

The luncheon to our missionaries came at 1 o'clock, and was largely attended. Miss Traylor spoke of that feature last week, and it is referred to here merely to say that whatever of compliment came to your secretary on account of her simple response to the toast, "Our Missionaries' Mothers," is every bit passed on to her sisters throughout the State, who stand by her so faithfully, and who make it possible for her to do her little best. God bless you every one, beloved, whether you were enabled to attend the great meeting, or had to "bide by the stuff."

## MISSISSIPPI WOMAN'S COLLEGE.

Commencement closed last Sunday night. The girls began to leave Monday morning, and teachers began to come in to attend the State Normal. By supper time Monday night 175 had come in and every place was filled by Tuesday night. The Normal will last six weeks.

We brought Mrs. Johnson back from the Touro Infirmary last Friday. She has improved very slowly. She regrets exceedingly that she cannot take up her religious work among our Normal students.

We are looking forward to a fine encampment.

J. L. JOHNSON.



# NERVOUS, RUN-DOWN, HAGGARD-LOOKING

Women and men suffer from blood and nerve conditions for which it is impossible to conceive of a better remedy than Hood's Sarsaparilla and Peptiron Pills taken in conjunction, one before eating and the other after.

These two great medicines aid each other, and it is economy to take both, a four-fold benefit being derived.

Peptiron Pills are the ideal iron preparation—no injury to teeth, no constipating effect. All druggists.

C. I. Hood Co., Lowell, Mass.

## COARSE HAIR

doesn't become you and it is as ugly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and like anything else it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovery by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

For sale by all reliable dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.



No craving for tobacco in any form when you begin taking Tobacco Redeemer. Don't try to quit the tobacco habit unaided. It's a losing fight against heavy odds and means a serious shock to the nervous system. Let the tobacco habit quit YOU. It will quit you, if you will just take Tobacco Redeemer, according to directions for two or three days. It is a most marvellously quick and thoroughly reliable remedy for the tobacco habit.

## Not a Substitute

Tobacco Redeemer contains no habit-forming drugs of any kind. It is in no sense a substitute for tobacco. After finishing the treatment you have absolutely no desire to use tobacco again or to continue the use of the remedy. It makes not a particle of difference how long you have been using tobacco, how much you use or in what form you use it—whether you smoke cigars, cigarettes, pipe, chew plug or fine cut or use snuff, Tobacco Redeemer will positively banish every trace of desire in from 48 to 72 hours. This we absolutely guarantee in every case or money refunded.

Write today for our free booklet showing the deadly effect of tobacco upon the human system and positive proof that Tobacco Redeemer will quickly free you of the habit. Newell Pharmacal Company, Dept. 555 St. Louis, Mo.



**PARKER'S HAIR BALSAM**  
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c and \$1.00 at Druggists.

**HINDER CORNS** Removes Corns, Calluses, etc., stops all pain, ensures comfort to the foot, makes walking easy. Use by mail or at Druggists. Hixson Chemical Works, Patchogue, N. Y.

Prophylactic Motto for the Soda Fountain.

Full many a man, both young and old,

Has gone to his sarcophagus By pouring water icy cold

Adown his hot esophagus.

# NEWS IN THE CIRCLE

MARTIN BALL

The class of 1917 in evangelism presented the teacher, Dr. P. T. Hale with a beautiful loving cup. The speech at the presentation was made by Roland Q. Leavell.

Rev. M. C. Vick, who did such excellent work at Yazoo City and elsewhere in the state has accepted the call to Brownsville, Tenn. He enters the work June 1.

Rev. W. M. Nevins, of Newport, Ky., has accepted the unanimous call to the East Church, Louisville, Ky. The Baptists of Louisville are enthusiastic over his coming.

In the absence of Dr. H. L. Winburn, of Walnut Street Church, Louisville, Ky., the pulpit was supplied by Prof. L. P. Leavell. His subject was "Great Sunday schools."

Dr. I. P. Trotter, of Shaw, writes: "We received nine members into the Shaw Baptist church last Sunday. These additions outnumber the membership of the church 15 years ago."

A splendid program has been arranged for the North Mississippi encampment at Blue Mountain. An enjoyable and profitable time is expected. Program and exact dates will be announced soon.

Pastor C. C. Carroll resigns the First Church Winchester, Ky., to take effect September 1. He is a son of the late Dr. B. H. Carroll, of Texas, and is said to be strikingly like his lamented father.

Dr. W. F. Powell has resigned the pastorate of the First Church, Chattanooga, Tenn., and accepted the work at the First Church Ashville, N. C., which Dr. C. B. Waller recently resigned.

Evangelist J. A. Scott and Singer J. L. Blakenship have recently closed splendid meeting with the Muskogee, Okla. Church. Fifty-six additions—50 by baptism. Thomas M. Smith is the popular pastor.

Dr. J. Whitcomb Brougner, of Los Angeles, Cal., is rejoicing over the ordination of his son to the gospel ministry. He has applied for a chaplaincy in the army. Dr. Brougner is one of our best ministers.

Dr. W. L. Potent, of Wake Forest College, N. C., delivered the address at the Anniversary of Rochester Theological Seminary. He took for his subject "Christianity and Culture." Everybody was charmed.

We cordially extend our deepest sympathy to the children of Mrs. Lizzie Berry Leavell, of Oxford, in the departure to her heavenly home, of their consecrated mother. May His grace abundantly sustain them in this their greatest loss.

We extend deepest sympathy to our Brother Lewis B. Gambrell, of Drew, in the loss of his noble boy, who had gone to the front to serve his country in the cause of liberty. May His grace sustain the bereaved ones.

The entire convention at New Orleans was in profound sympathy with secretary Hight C. Moore on account of his serious illness. It was said he was suffering from a nervous break down. We trust he has entirely recovered.

The Baptist Flag says: "We need harmony and united effort. Let us seek it at the sacrifice of our way if needs be." That sounds right. The gates are wide open. Enter; "on the inside is a better territory than on the outside to meet an error."

At the meeting of the Southern Baptist Convention it appears wrong to restrict a missionary fresh from the field to two minutes to present the facts concerning his work. Some of our home men could afford to talk less and give them more time.

The President E. K. Oaks, of Warren, Mich., of the International Sunday School Association has made Dr. John R. Sampey, of the Louisville Seminary, a life member by paying \$1,000 into the treasury of the Association. That is a well deserved compliment.

At the Central Church, Memphis, recently Pastor Ben Cox had a meeting in which mothers expressed their sadness at their boys leaving home but gladness that their boys were capable of serving their country. Dr. Cox spoke briefly and then the mothers had their way.

The Northern Baptist Convention at Cleveland, Ohio, seems to have been the largest yet. Over 2,500 delegates, and more visitors. They represented 1,609,678 members from 12,488 white Baptist churches. The total contributed during the year was \$3,801,700. This includes interest on legacies.

It seems strange to us that some brethren want to thrust on the Southern Baptist Convention the admission as delegates, the women. Our sisters have their own organization, in which they are accomplishing much for the kingdom, and in which they are satisfied. Why interfere with their successful work?

The Baptist World in mentioning the prominence of the Leavell brothers in the Southern Baptist Convention says: "The father of these boys is a retired Baptist minister." Their father, who went home to God several years ago, was superintendent of the Sunday school and deacon in the Oxford church. He was not a minister, but no more consecrated Christian ever lived than he.

The struggling church at Clarksdale would not allow the pastor to fail to meet with the New Orleans Convention. They placed the money in his hands for his expenses, and the ladies sent his wife. Their house of worship was in ashes but they felt that the pastor and his wife must go. Such kindness is much appreciated. Not every pastor has such a united, devoted membership.

As he carefully varnished his hair, he rehearsed his speech to "dear papa."

"Sir, I have called to tell you frankly that your daughter, Euphemia and I love one another and to ask for your consent to our marriage. I am no rich man, I own, but we are both young and strong and willing to fight the battle of life together," and so on.

It was not until he faced papa alone that his collar grew suddenly tight and his eyesight failed. He took a deep breath and plunged:

"Sir—I—er—ahem—I frankly come to—er—um—tell you, quite frankly, that you love—that we—that is—that I love your daughter—ahem! I—ah—have frankly—called to—er—ask you to ask you to—er—er—be my wife—that is—er—she—er—will fight. I—ah—hope, sir, you understand."

And father did. That's the wonderful part of it.—New York Freeman's Journal.

## Letters From Rheumatics

Possibly you have imagined that you could never get your own consent to write a testimonial letter, but if you have ever experienced the excruciating pains of Rheumatism you can at least appreciate the feelings of those who have been relieved of this terrible disease by drinking the Mineral Water from the justly celebrated Shivar Spring. This water overcomes many diseases, including Indigestion, Gout, Uric Acid Poisoning and Liver and Kidney diseases, but no patrons of the Springs are more enthusiastic in their praise of the water than those who have been relieved of their Rheumatism.

Hundreds of letters like the following have been received by the Management: Dr. Crosby, a South Carolina physician, writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles, and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give a permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant, of Savannah, writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Mr. Rhodes, of Virginia, writes: "Please send me ten gallons of Shivar Spring Water quickly. I want it for Rheumatism. I know of several who were relieved of Rheumatism with this water."

Editor Cunningham writes: "The Water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClam, of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease."

Mr. Carter, of Virginia, writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism, Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to the Shivar Spring.

Box 18F, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name .....

Post Office .....

Express Office .....



## Don't Wear a Truss



**BROOKS' APPLIANCE.** The modern, scientific invention, the wonderful new discovery that cures rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Holds and draws the broken parts together as you would a broken limb. No sores. No ties. Durable, cheap. Sent on trial to prove it. Protected by U. S. Patent. Catalog and measure blanks mailed free. Send name and address today.

O. E. Brooks, 1534 State St., Marshall, Mich.

## Sore Eyes

**Granulated Eyelids.** Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by **Murine Eye Remedy.** Just Eye Comfort. At Druggists or by mail 50c per Bottle. **Murine Eye Salve** in Tubes 25c. For Book of the Eye REMEDY ask **Murine Eye Remedy Co., Chicago**

## ECZEMA

Ringworm, Tetter, and other skin diseases promptly and permanently cured when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from **SHUPPINE COMPANY, SAVANNAH, GA.**

## Freckles

The fairer the skin the more ugly it is when marred by freckles; and they are not necessary at all. As soon as the warm sunshine or the hot wind bring them out, and with the natural embarrassment that every woman feels, get a package of **Kintha**; this is the easy way to remove them. If **Kintha** is used at the first sign of the ugly spots, they sometimes disappear overnight. Any druggist has or can get **Kintha** for you. Use **Kintha** soap too. It's astonishing how it helps keep the freckles away once **Kintha** has removed them.

## The Convention Normal Course For Teacher Training

- Book 1. "The New Convention Normal Manual" (Spilman, Leavell, Burroughs); cloth, 50 cents; paper, 25 cents.
- Book 2. "Winning to Christ" (Burroughs); cloth, 50 cents; paper, 25 cents.
- Book 3. "Talks With the Training Class" (Slattery); 50 cents.
- Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.
- Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 25 cents.
- Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents, paper, 25 cents.
- "Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.
- Book 7. "The Heart of the Old Testament" (Hampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 25 cents.
- Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 25 cents.
- Send 25 cents for a copy of "The Convention System of Teacher Training," by Dr. P. E. Burroughs.
- These books are carried in stock at Jackson and can be mailed promptly. Order from

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JACKSON, MISSISSIPPI

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## THE SOUTHWESTERN SEMINARY'S GREAT COMMENCEMENT.

L. R. Scarbrough.

I am glad to say that the Southwestern Seminary has just closed its best session with its greatest commencement, this being the tenth annual commencement. Our enrollment this year, up to the summer school, was 337. Counting the new students in the summer school up to date, it runs up to about 350.

We graduated thirty-nine students, nine women with the degree of Bachelor of Missionary Training; one woman and one man with a diploma of Gospel Music. These two, as far as we know, are the first students to receive a diploma of Gospel Music from a theological seminary. We are glad to have these two pioneers in a largely fruitful field. We gave a diploma of Religious Education to one woman. Four took the degree of English Bible; three were graduates in Theology; eight were Bachelors of Theology and ten were Masters of Theology. We have not graduated a finer group of young men and women.

I am glad to say that most of these preachers have already been called for full time good strong churches. Others are being considered by strong churches and we are glad to have the brethren use our men. We have a fine group of young women who are prepared to be assistants to pastors, Sunday school workers, teachers in mission schools or to go to the foreign field. Some of the men are prepared to do splendid work in gospel music and as singing evangelists.

The addresses at the commencement this year were of a very high order.

Dr. J. L. Johnson, president of Mississippi Woman's College, delivered the address to the Missionary Training School on the subject of "The Development of a Woman." It was in every way a very splendid address. He literally captured the crowd and made everlasting impressions upon some great vital matters. Dr. Johnson is a remarkable man. He has built up in five years in Mississippi one of the greatest schools for women in the South. A devoted Christian, a man of splendid culture and scholarship, a layman that can preach better than many preachers, a denominational leader of great force.

Dr. J. L. Mimms, pastor of the First Baptist Church, Brownwood, Texas, preached our commencement sermon on John 3:16. He had an old text but handled it in a fresh, vigorous, inspiring, thought-producing way. His sermon was the greatest sermon I ever heard on John 3:16. He made a lasting impression upon the hearts of our students. It was a great delight to have this pastor, evangelist and kingdom builder of such marked leadership with us in our commencement exercises. He is a graduate of our Seminary when it was at Waco and the Seminary is proud of him and his great work at Brownwood.

The Alumni address was delivered by Rev. E. H. Tirey, a graduate of our Seminary, pastor of the Baptist Church at Teague, Texas. He delivered a splendid address on "The Advantages of a Long Pastorate." Some

very sensible and practical things were said at the heart of a great subject. Brother Tirey is a man who stays well and long in pastorates and could speak as one in authority on this subject.

The baccalaureate address was delivered by Dr. Hight C. Moore, editor of the Biblical Recorder, Raleigh, North Carolina. His subject was "The Intercessory Preacher." To my thinking, I have never heard a greater address on prayer. It was incisive, scriptural, scintillating, thought-producing, inspiring, uplifting and gripped with hooks of steel the crowd to which it was delivered and called our Seminary back to its knees. The great audience unanimously requested Dr. Moore to publish the address in the Biblical Recorder and in the Baptist Standard. I trust everyone who has a chance to read this great address will do it.

The addresses by our students were of a very high order—not surpassed and probably not equalled in any years of the past. Miss Helen Warford, representative of the Training school class, delivered a most beautiful and inspiring address on "The Dynamic of Life's Vision." Rev. J. D. Sayers, of Arkansas, delivered a splendid address on "The Price of Victory." Rev. Elmer Ridgeway of Oklahoma, delivered a strong address on "The Mystery of Christianity." Rev. John S. Bates, of Texas, delivered a strong address on "Humanity's Debt to the Jew." The address of Rev. W. H. Knight of Louisville on the subject of "Some Beneficent Results of the World War" was strong and masterful. The representatives of the Seminary did themselves credit in these addresses.

At the meeting of the Advisory Board practically the same faculty which we had last year was recommended and at the meeting of the Board of Trustees, on the recommendation of the Advisory Board and the president, the training school faculty was elected and also the faculty of the Seminary as it was last year, with the addition of Dr. J. B. Gambrell, who will teach ecclesiology and ethics and assist in other departments.

It is a great joy to us to announce that Dr. Gambrell has accepted the position and will likely take up the work with the next session and come back to the Seminary which he left for the secretaryship. We are rejoiced that this great denominational leader and kingdom builder will put the rest of his life here in the Southwestern Seminary, teaching and inspiring and molding the characters of hundreds of preachers and missionaries. It is our purpose to give him time for writing some books which have been on his heart for years. We believe the denomination generally will rejoice with us that this great man is to give the strength of his days to this work.

### The Summer School.

The summer term has opened on the morning of the second day with eighty students, a very satisfactory opening. It looks as if the enrollment will run to a hundred or above. It is not too late to enter yet.

Busy pastors, Sunday-school workers, evangelists and missionaries could get the very best opportunities here for six weeks in study and better preparation for the Master's

### Knox Sparkling Lemon Jelly Dessert



Soak 1 envelope Knox Sparkling Gelatine in 1 cup cold water 5 minutes and dissolve in 2 cups boiling water. Add 1/2 cup sugar and stir until dissolved. Then add 1/2 cup lemon juice. Strain into molds first dipped in cold water, and chill. Add dates, nuts, berries, oranges, bananas, fresh fruit—or canned fruit. If fruit is added to the jelly it may be served as salad on crisp lettuce leaves, accompanying with mayonnaise or any salad dressing.

I KNOW every woman wants distinctive clothes and hats. Every woman should want distinctive table dainties. By using Knox Sparkling Gelatine you can combine your own personal ideas with our tested recipes. Each package makes four pints of jelly. Besides jellies you can make a original and different Salads, Puddings, Cakes, and other good things.

Miss Charles B. Knox  
President

# KNOX

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FREE RECIPE BOOK

A copy of "Dainty Desserts for Dainty People" sent on receipt of your grocery name. Enclose 4c in stamps if you wish a pint sample.  
Charles B. Knox Gelatine Co., Inc.  
201 Knox Avenue Johnstown, N. Y.

## FRECKLES

### Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots. Simply get an ounce of ointment—double strength—from your druggist and apply a little oftentimes and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

### It Works! Try It

Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the other discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.

**GOOD TEACHERS WANTED:** The demand for college and high school specialists along literary, scientific and industrial lines far exceeds the supply. We have some very choice openings now. Write for booklet, **SOUTH ATLANTIC TEACHERS' BUREAU**, Geo. J. Ramsey, M. A., LL. D., Pres., Raleigh, N. C.

WHEN WRITING OUR ADVERTISERS  
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work. The board is of the very best and most reasonable. The environment is in every way delightful and inspiring.

The Southwestern Seminary has just closed its greatest session and faces the future with happy heart, believing that God has called it to a great mission. We crave the love and prayers of our brethren everywhere.

#### QUOTATIONS FROM LETTERS WRITTEN TO THE FOREIGN MISSION BOARD DURING THE RECENT SPRING CAMPAIGN.

"As you see, I am enclosing a check for \$30 for the support of a Bible woman in China. I make a request of you that it be for one who will work in the most needy field, and that you please let me know where she is. I do not care for her name. . . . For several reasons I wanted to do this, but never saw the way until now, and thereby hangs a tale. Two years ago I had \$32 saved up, had raised chickens, sold eggs, etc., to the amount of \$10. With this I bought a calf, kept her until she grew up and sold her for the amount above deposited in the bank for safe-keeping. Not long ago the idea came to me to take the money for this work. . . . Somehow I felt it was a call and the joy that filled my heart was quite unlike anything ever experienced. To think that while we work here doing ordinary duties, someone over yonder, through my sacrifices, is working for Him so wonderfully. I felt that God did not require it, but would certainly accept it. I am a young unmarried woman, keeping house for my widowed brother, do the work and care for two children and an invalid mother. My health is not very good, and this money is my complete earthly store, but I want to give it, and I believe it will be blessed."

An aged Confederate soldier, who for fifty years has carried the maiming of the Civil war, writes:

"I enclose \$5 for foreign missions and \$5 for home missions. This seems very small to me; yet no foot of land do I possess, nor home nor part of a home, but God has been good, and He will keep me till the time of the manifestation of the glory which shall be revealed in us."

Another, one of severe economy, sends a check with these words:

"Please find my check for \$2 for foreign missions; is my annual private contribution. Wish I could make it \$500, but I am nothing but a small farmer and too old to do much myself. It is my prayer that you will be able to go to our great convention out of debt."

The pastor of a small church with a small salary writes:

"I want to make another small offering to the foreign mission work before your books close. I won't have time to send it through the treasurer of the church, so I will send direct to you a check for \$5. I wish that I

could make it \$500 instead of \$5. Every little helps. I can't hope that you will come to the convention out of debt, but I do hope that it will not be as large as it usually is."

The following is part of a letter from an unmarried woman:

"The reason I waited is because I wanted to send you a check, and it seemed that I just did not have it to send in; and, too, it is small, but I have to sew for my living and sometimes it seems hard to make ends meet. . . . I pray God's blessing on you and the cause you love. I wish I was able to do all I desire."

Another hard-pressed pastor writes from a distant state:

"I want to help on the distressing foreign mission debt, but out of my tithe of a meager salary I did not have the means until today. It is my wish and earnest desire that all the dollar except actual office expenses of the foreign mission board go to the work. I am an humble Baptist preacher serving full time with three churches on a salary of \$600 a year, so my contributions made regularly with my three churches leave me only this dollar extra. In order to save expense, I enclose an addressed postal card for returning receipt."

A beloved physician writes:

"I am sending check for \$50 for foreign missions. I regret that I cannot make the contribution larger. I know that the needs are great and that the time is weighty with opportunities and responsibilities, and that the burdens of the board are heavy. How selfish and indifferent we seem! We accept the Master's manifold blessings and neglect his commands. Many seem to be even disloyal. May our people return to Him and return their allegiance to Him and be purified without the scourging that I am afraid will come otherwise. May the Lord bless you with strength, wisdom and guidance, etc."

Here are words from a letter which mark the heroism of Christian loyalty:

"Enclosed please find check for \$25 for foreign missions. I will tell you about it. I am a carpenter. Last November I fell and burst my heel and have not done anything until April 18. This is my first earnings."

Here is a third letter from an aged woman who had in a previous letter sent a check:

"Enclosed you will find \$7 for China missions. I planned to order a dress for myself this a. m. Think the dress can wait. Missions can't if we go to New Orleans out of debt. Intended to give \$5 to . . . That can wait until I get in more rent. Seven dollars per week on my rooms is all the income I have except a few eggs. I want to give all except my real expenses which are not much as I am all alone. I cannot do much with our church as I am not able to attend often. I am wishing, hoping and praying you may be able to get out of debt. God's blessings upon your work."

First Stenog: "How do you like your new boss?"

Second Stenog: "Great! He don't know no more about grammar, spellin' an' punctuation than I do; he's jest out 'er college!"—Cleveland Plain Dealer.

#### Parasitic Germs.

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers, SHUPTRINE COMPANY, SAVANNAH, GA.

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#### PUTS FRESH LIFE INTO CHURCH MUSIC

The Book suitable for all departments of church work, and at a price which will enable you to have an abundant supply. Let all the people sing.

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## DEATHS

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### FUNERAL OF MRS. CHRISTINE POLK.

Mrs. Christine Stovall Polk, the wife of Edgar Polk, died at Hattiesburg, Miss., April 21, 1917. She was the daughter of Brother and Sister P. S. Stovall, of Greenville, Miss. She was born in Leland, Miss., twenty-two years ago, but most of her life was spent in Clinton. She attended Blue Mountain, I. L. and C. and Hillman Colleges. For three years prior to her marriage she was assistant to her father who was at that time State Treasurer.

She was only married thirteen months. The marriage occurred in the palatial home of her parents at Clinton, where the family then resided. I thought I had never married a more promising couple. Edgar is a fine business man and a deacon in our church; Christine was sunshiny and winsome. She at once entered heartily into the church life and took interest in all of its multiplied activities. For many months she was sick. With patience and heroism she continued to the end, and then calmly fell on sleep.

The great auditorium of the First Baptist church was filled with people at her funeral. It was said that it was one of the most largely attended funerals ever held in this city. The funeral was conducted by Pastor John T. Christian and President John L. Johnson, who was her teacher in Hillman College. The service was in every way impressive and tenderly beautiful. Among other things, in his tribute, President Johnson read the following original poem:

Some Day.

I know not when the clouds will part  
And show through rifts the lights  
of purest ray,  
For now they darken through the  
evening long.  
But this I know—they will, some  
day.

I know not when the storm will pass,  
For now its thunders roll and  
lightnings play  
On heads bowed down and humbled  
to the earth,  
But this I know—it will, some day.  
I know not when the flower so pure  
and white  
That withered in the burning heat  
of noontide lay,  
Will lift its drooping petals, live and  
bloom again,  
But this I know—it will, some day.

Oh Christ, our Savior, Thou of bound-  
less love,  
Who weeping, looked upon the  
pulseless clay;  
I know not why those pierced hands  
of thine

Have placed this cup to quivering  
lips of mine,  
But this I know—I shall, some day.

JOHN T. CHRISTIAN.

Hattiesburg, Miss.

## Sunday School Column

BY T. A. J. BEASLEY

I am due an apology to the readers of this department. I have been absent for two weeks—not absent from home, but from this department. Have had the closing of our school on hand. As the brethren some times say in protracted meetings, "I am going to do better now."

On April 28-30, S. S. and B. Y. P. U. meetings were held in twenty associations, most of them being district meetings.

Brother J. E. Byrd attended two very interesting district meetings in Copiah Association on April 1 and 8. Gulf Coast Association has organized a S. S. Convention with J. L. Taylor as president, and J. R. Perkins as secretary. Their meeting will be held June 9-10.

Chester Association has been organized with Rev. P. S. Rogers, president, Jno. Hammond, vice-president and R. D. Prewitt, secretary. The association will be divided into four groups.

Union Association was organized at Unity, April 29th. Dr. J. V. May, president, and Mrs. J. V. May, secretary.

The field workers of the S. S. and B. Y. P. U. force held a very interesting meeting in Jackson April 5th. Among other things done was the organization of the Mississippi Baptist Field Workers' Association. J. B. Lawrence was elected president and W. A. Chisholm, secretary. Its members are the field force which is as follows:

### TIDINGS FROM THE SEMINARY.

Well, judgment has come. This sessions' work is now history. New York Hall is now a lonely abiding place for some 20 or 25 men, instead of 140, as there was a few days ago.

Splendid reports were made of the recent convention, by those of our number who attended. All of us are happy in the splendid report made and also in plans for an advance in the mission interests.

Our last weekly prayer-meeting in New York Hall was given over to those who graduated this year to tell some thing of the benefits they had received from the prayer meetings from time to time. Some of them had been here from two to five years and all testified to the great joy of fellowship and prayer with "the boys." It was a very precious hour—it was good to be there.

Quite a number of the men and women who graduated this year and want to go as Foreign Missionaries are still uncertain and are waiting on the board for an answer. The answer rests with the Baptists. They are anxious to go. Do you care whether they go? Let's send them. They are worthy, they are our very best! "The Master hath need of them."

The commencement exercises this year were equal to the very best. The sermon was delivered by Dr. Clarence A. Barbour, president of Rochester Theological Seminary. His subject

Dr. J. B. Lawrence, J. E. Byrd, W. E. Holcomb, T. J. Moore, N. T. Tull, W. A. Chisholm, Miss M. M. Lackey and Miss Fannie Traylor. It will meet quarterly in the office of Dr. J. B. Lawrence, Jackson, Miss.

Hopewell Association will hold a convention on May 26th and 27th at Forest, and Jones County Association will hold a similar meeting on June 2nd and 3rd.

The Following Sunday schools went on the A-1 list during the month of April:

Holly Springs, Oak Grove (Bonita, Miss.) Hernando and Ecu.

Two-thirds of all of Brother J. E. Byrd's engagements for the month of April were in the country churches.

Who can imagine the amount of good being done by these workers?

One of the essentials in all our work is earnest prayer. Will not every Baptist who reads these lines pray for the workers and the work? If one will pray for the work he will be constrained to work. The prayers are the workers, and the workers are the prayers also. What can we not do in Mississippi in the S. S. work this year if we can just get the one hundred and seventy-five thousand Baptists in Mississippi praying for its success? I think it so often occurs that we are inclined to criticize workers instead of encouraging them. If we would pray more for them and for ourselves there would be less criticism and vastly more good done. Blessings be upon the labors of all the workers in Mississippi.

was "Everlasting Life." It was a great message. The missionary address was made by our ex-Mississippian, W. F. Yarborough, secretary of Missions in Alabama, on "The Principle in Missions." The Alumni was by Dr. W. F. Powell, of Chattanooga, Tenn., on "A Preachers' Vision." Each of them "naturally excelled the other."

The graduating exercises of the W. M. U. Training School were held on Monday evening in the Broadway Baptist Church. Dr. H. C. Wayman of the Seminary faculty the address on "Woman's place in Religious Work."—Romans 16:1-2. Twenty-two young ladies were given diplomas and a goodly number were given "Teacher Training Diplomas" at the same time. Ninety-seven ladies have enrolled in the Training School this session.

The Seminary graduating exercises were had Tuesday night in the Walnut Street Baptist church. After appropriate remarks by President Mullins four of the graduates made addresses (four chosen by the faculty) Messrs. Calkins of Florida, Hardaway of Georgia, Leavell of Mississippi, Meroney of Texas. Then came the presenting of diplomas and conferring of degrees to 64 men. About 70 men have been graduated from the Seminary this year. The address of Dr. Mullins was brief but very appropriate and to the point. His subject was "Short Cuts in the Ministry." He said "It is possible for a

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preacher to begin too high, but it is not possible for him to begin too low, beginning too high there is nothing to do but 'slide down,' beginning low is to work up and climb up—the preachers' opportunity." He warned against seeking easy places and short cuts, saying, "Trust God and undertake the hardest task, don't run from anything. And after all the hardest task and the long way 'round is the 'shortest way.'" Three of the graduates were Mississippians, J. W. Weathersby, J. T. Magee and R. Q. Leavell.

Rev. J. W. Weathersby has accepted a call to the church at Tishomingo, Okla. He took charge of the work June 1st. Blessing on him.

We rejoice at the splendid fashion in which Mississippi Baptists cared for their part of the Mission work last year. And now that the plans are larger let her continue to do her full share—all the Lord expects of her. Mississippi is bearing nobly her share in this terrible struggle of warfare. Many of our noblest sons are responding to our nation's call and are willing to sacrifice their lives for a righteous civilization, and let us who tarry by the stuff, respond to the call of the "King of the Nations" and sacrifice for His sake in as noble a fashion as our fellows are and win as they will win. Our Lord is marching on!

Rev. T. L. Sasser left a day or two ago for his home at Brookhaven, Miss. Some of our pastors ought to use him in meetings this summer. He'll work well. Try him. Best wishes for the Record and all who love our Lord.

I am,

Yours fraternally,

J. R. KYZAR.

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Adv.

AFTERNESS.

By L. R. BURRESS.

The after glow of the great New Orleans Convention lingers in the minds and hearts of the interested constituency. Indeed the wisdom of the fathers who chartered the S. B. convention in 1845 looms across the years in which we read of present attainments. They expected expansion. The receipts of the Board show a vast growth in the contributions, while the statistics show great numbers in the baptized list. All is so encouraging that it is hoped that convention tinkerers will "let well enough alone." The denominational machinery installed by our fathers only needs to be kept anointed with the oil of gladness and let grow in mission expression, according to the gospel.

There were no irrepressible leaders to lead away disciples after them. Even the "Woman question" was passed over to the next convention, when it is hoped that the daughters of Abraham and Sara will not be afraid with any amazement. (I Pet. 3:6), should it be said again, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are com-

manded to be under obedience, as also saith the law." It is both the meek and "quiet" spirit that is of great price in the sight of God," and pious men. Such men are exhorted to help the women who labor in the gospel. That they have labored much is manifest and many of the thoughtful "handmaidens of the Lord" prefer to continue in their undisputed ways.

This was a very illuminating convention and New Orleans saw the light. I remember that years ago when the convention sent a missionary pastor to the Coliseum Church, that the Catholics said, "These Baptists coming to New Orleans will find their fate as doth the moth that flies around the candle." Catholics were false prophets, and Baptists have erected light-houses that show unto Catholics the more excellent Rock upon which to build.

I suggest that the Roger Williams Memorial be erected in our National Capital be so amended as to read, A Roger Williams-Clark Memorial. They were associated in the achievement of Religious Liberty, the greatest liberty ever granted by any civil government to men, let their memories and honors not be sundered.

So the Judson Memorial should read, The Judson-Rice Memorial. "Honor to whom honor is due."

There was deserved honors to the memory and work of the former secretary of the S. S. Board, Dr. J. M. Frost. As his benign face sent a glow of peace from the canvas which held his picture, it seemed appropriate for him to say as did David when speaking of God's mercy and condescension, "Thy gentleness hath made me great."

Dr. Frost's great gentleness made him gentle in greatness. He was of noble heart and generous impulses, dispelling prejudices, making friends of men, and by the manifestation of the truth commended himself to every man's conscience in the sight of God. He now rests from his labors; his works follow him.

In a closing word, let me say; Napoleon's Josephine was greater in her manner than the customs of Parisian society. So was Dr. Gambrell as president of the convention, greater than parliamentary laws. May he succeed himself. May the convention never exceed itself by improving (?) changes.

Loss of Appetite is commonly gradual: one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

Adv.

A ROYAL PEOPLE.

We leave this week for our new field, Port Gibson and Hermanville. On the eve of our going, the Belzoni church sent me to the convention, and the ladies here complimented Mrs. Pope with a generous shower. These Belzoni people are a royal people. We shall long remember their many kindly expressions; and in our supplications we shall not be un-mindful of them.

Sincerely,

S. G. POPE.

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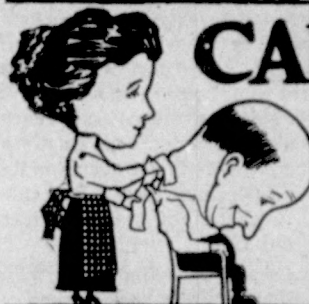
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## Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson For June 17.

### THE RISEN LORD.

John 20:1-18.

Golden Text: "Now hath Christ been raised from the dead, the first fruits of them that are asleep. (I Cor. 15:20.)"

Connection With Last Lesson—The body of Jesus was taken from the cross by Joseph of Arimathea and Nicodemus and placed in the tomb before sunset on Friday, remaining there part of Friday, all of Saturday and part of Sunday, which, according to Jewish usage, was called three days. At the beginning of the third day, Sunday, Jesus rose from the dead.

The facts of the lesson gather about two incidents: (1) the visit of certain disciples to the empty tomb; (2) the first appearance of the risen Lord.

#### I. The Empty Tomb. (Vs. 1-10).

John's purpose in recording the incidents of our lesson is to establish the fact that Jesus rose from the dead and to show the gradual growth of faith on the part of the disciples in that fact. Notwithstanding the teaching of Jesus that He would rise from the dead the disciples evidently did not expect it. His enemies took His teaching on that point more seriously than His friends. "Sir, we remember that that deceiver said while he was yet alive, after three days I will rise again (Matt. 27:62-66.) Every precaution was taken to prevent any bogus resurrection.

So certain women, including Mary Magdalene, went to the tomb early Sunday morning, not for the purpose of finding whether anything had happened to Jesus, but that they might anoint the body of Jesus with spices (Mk. 16:1). On finding the stone rolled away and the tomb empty, Mary Magdalene hastens away and informs Peter and "the other disciples" that "they have taken away the Lord out of the tomb and we know not where they have laid him." Thus Mary interprets the empty tomb—"they have taken Him away." Upon hearing this report Peter and John (other disciple) ran to the tomb to verify the report and to find the explanation. John outran Peter and coming to the tomb, he stooped and looked in. The Lord was gone. Peter came and went into the tomb. John followed him. There are the linen burial clothes lying in order, probably in the shape of a person. The napkin which was about his head rolled up and in place to itself. The tomb is empty, but the facts do not warrant the conclusion that the Lord had been taken away either by the hands of friends or enemies. They have not understood the scripture that He must rise again from the dead (v. 9). But the arrangement of the grave-clothes is convincing evidence to John that Jesus was risen from the dead. When he followed Peter into the tomb he "saw and believed." John does not tell us how Peter interpreted the empty tomb;

but his own interpretation is not that "they have taken him away," but that He could not be held by death and is risen. John, that disciple whom Jesus loved, is the first to believe in the risen Lord. John and Peter return to their home to be startled later by another report by Mary Magdalene.

#### II. The Risen Christ. (vs. 11-18.)

If John were the first to believe in the risen Christ, Mary Magdalene was the first to see Him. Had not the angels announced to her and certain other women that, "He is not here for He is risen, even as He said (Matt. 28:6)?" She evidently had not understood and did not believe for she came to the empty tomb the second time with sorrowful spirit and stood weeping. She is, asked by the angel why she wept and she insists, "Because they have taken away my Lord and I know not where they have paid him." Mary is not one of those to weigh evidence and reach necessary conclusions. She must see with her eyes. "He is not here, for He is risen." Glorious fact! But this woman's faith cannot grasp the fact till she sees Him.

There He stands behind her. "Why weepest thou? Whom seekest thou?" came the inquiry from one she supposed to be the gardener. "Mary," He said, with an accent familiar. Sorrow is assuaged. Unbelief is swept away. Uncertainty gives place to certainty. The "gardener" is transformed into Rabboni, that is, Master. So far as the narrative informs us Mary Magdalene is the second of His followers to believe in the risen Christ.

The risen Lord now makes a strange statement—"Touch me not, for I have not yet ascended to my Father." There lie back of this statement two thoughts. First, He has undergone a change through the resurrection. He is the same Lord but His humanity is different. Gathering up what He did and said after His resurrection, the nature of His humanity now is that glorified, spiritual humanity, "the first fruits of them that sleep." He now moves amongst His disciples in His glorified humanity which glorified humanity He took to heaven and like unto which His redeemed shall come forth. If he eats occasionally now, or permits a doubting Thomas to touch Him, it is the exceptional to convince doubting minds of His identity. Hence Mary who recognized His identity must not touch him. She must learn to trust one whom she cannot touch nor see. Second, there lies in this statement the intimation that mere human relationships as hitherto existing between Him and His disciples are at an end. The approach to Him after He has ascended to the Father will not be through the physical senses but through the eye of the soul. It was remarkable how these disciples came to trust and obey One whom they could not touch nor see.

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1793

### PRESIDENT WILSON

speaks of Bingham Military School, Box B, Asheville, N. C., Col. R. Bingham, Supt. as follows:—THE WHITE HOUSE, Washington, June 29, 1916.—It gives me great pleasure to express my admiration for Bingham School. All that I have known of it, directly or indirectly, has made me have the greatest confidence in it. (Signed) WOODROW WILSON.

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1917



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1. **The Vindication.**—"All Christianity is an imposture, a fraud, unless Jesus Himself rose from the dead. Paul so views it in 1 Cor. 15. He makes everything in the Bible dependent upon the one simple fact; the resurrection of Christ from the dead. Every claim that Christ made for Himself stands or falls on His resurrection. The Father's greatest endorsement of His claims to divine sonship was His resurrection. In his letter to the Romans Paul says. He was marked out to be the Son of God with power, by the resurrection.

2. **The Guarantee.**—In the resurrection of Jesus He pledges His risen life to His followers. One section of the professing Christian world has stopped at the tomb. A dead Christ is magnified in art and literature. It is needless to say that that type of Christianity which views only the cross and the tomb is likewise dead. The cross is nothing if Christ is not alive forevermore. The dead Christ can't save the lost world. It must be the Christ not only of the cross but of the empty tomb—the risen Christ alive forevermore to quicken men dead in sins, imparting to them His risen life. His resurrection from the dead is the pledge that He will do this.

Again, in His resurrection Jesus guarantees the ultimate resurrection of all His whom death has slain. Paul's marvelous presentation of our resurrection through Jesus Christ who himself rose from the dead deserves to be read and reread. Not only is He the "first fruits of them that sleep" but His glorified humanity is the pledge of our likeness to Him in the resurrection. "And it is not yet made manifest what we shall be. We know that, if He shall be manifested we shall be like him."

Mr. Swankley had been a great traveler and couldn't keep quiet about it. Everything reminded him of something else that took place in Timbuctoo or the Cannibal Isles. His friend Martin was admiring a beautiful sunset one evening. "Ah," said Swankley, "you should just see the sunsets in the East!" "I should like to," said Martin. "The sun always sets in the West in this ordinary old country."

Johnnie: "I wish I was Tommy Jones."

Mother: "Why? You are stronger than he is, you have a better home, more toys, and more pocket-money."

Johnnie: "Yes, I know; but he can wiggle his ears."—Christian Advocate.

### Where?

Perhaps the washerlady whose mystification over a suit of pajamas is recorded is a relative of her fellow craftswoman new to our family who delivered the wash one day and said, "Say, does yer old man play in a band—or where does he wear them striped uniforms?"—Boston Herald.

Patient: "Doctor, what I need is something to stir me up—something to put me in fighting trim. Did you put anything like that in this prescription?"

Doctor: "No; you will find that in the bill."—Judge.

### A PLEA FOR DEACONS.

Dear Brother Editor:—

It is generally acceded that the deacons' work is looking after the finances of churches generally, but in your editorial or two or three weeks ago, "Why Don't the Deacons Deak," one would infer that they are to be censured for the small salaries paid preachers, more than any thing else. I shall not say if I am or am not a deacon, but I would like to mention just a few hindrances, petty though they may seem, which create an influence, a strong one too, against deacons doing their full duty along many lines.

I want to say in the first place, that it is patent to all, that there are today too many man-called or self appointed preachers, and as a consequence, the gospel of Christ is being commercialized, just as any other commodity. I mention one (only) young preacher who accepted four calls in four different states within three years! Hunting for lost souls in destitute places? Nay, nay, brother, but rushing hither and thither to the call of the dollar. A bishop, "greedy of filthy lucre," we must conclude, since each succeeding call was a little larger than the other. This is all that need be said, for the point is clear.

Now, this cry of "proverbial poverty" among preacher, is growing to be a "thorn in the flesh," for there is one thing we all know, and that is, that the day of pinching salaries has long since passed, because where the churches can't pay, the board supplements, and so it is difficult to convince the people that a preacher can't support himself and family on what he gets, just as other men have to do. There is one thing too, that many preachers seem to forget and the people to remember, that the scriptures lay no embargo whatever upon one eating bread by hand power as well as brain power. Really the Apostle Paul seemed to appreciate the privilege of lending to his own support, for he says repeatedly that he labored with his hands that he might not become a burden." We know of few who are willing to be poor or to become poor and suffer, that the gospel may be given to the lost.

Now, the petty family affairs, we might call them, entirely beyond the deacon's jurisdiction, create an influence not to be readily overcome. For instance, we knew of a pastor whose church was to entertain an association, and when the time came for the meeting, what should his wife do but leave home! What a humiliation to the congregation, which must have felt that the husband either encouraged the act or that he "ruled not not his own household." We knew another preacher, and we may say family in this instance, for they were all guilty, who became very indignant because a piano was not furnished them along with the home.

We heard of another pastor and wife who were never known to entertain the visiting preachers invited to hold meetings for the churches where they held membership. Another bishop not "given to hospitality or who did not "rule his own household." Now we could mention more of such, but this is enough to show

that the demands of preachers are often beyond the capacity of the congregations they serve, and sufficient to provoke the question—how can deacons "deak" under such influences.

Another thing well known is, that generally speaking, preachers are no poorer than the people whom they serve. We hear more of their poverty from them just as we hear more of some people's ailments than we do of others, and so it seems that the sooner they are brought to face the truth, the better for all concerned, and the better can the "deacons deak."

Still another condition with which the deacon has to contend is that many pastors neglect their pulpits to such an extent that the membership becomes dissatisfied. All this to show that preachers and their families play a guilty part in the conditions of affairs. Wake up brethren, and shoulder your responsibility, and so help the "deacons deak."

CONSTANT READER.

### ITEMS OF POSSIBLE INTEREST.

During the month of May the Sunday School Board sent out 2772 separate teacher training awards. Excepting May, 1913, this is the largest number ever sent out in one month.

The total number of teacher training awards sent out to date is as follows: Diplomas, 40,902; Red Seals, 6,607; Blue Seals, 3,269; Gold Seals (Complete Post Graduate) 204.

The states standing highest in the total number of diplomas are as follows: Texas, 7,271; Kentucky, 4,913; North Carolina, 4,258; Georgia, 4,146; Mississippi, 3,485; Alabama, 3,245.

Of states making an exceptionally good showing for May we may mention Louisiana, Maryland, Mississippi, Missouri, Oklahoma, South Carolina and Virginia.

Only one state has won more A-1 Sunday schools than Mississippi, and only one other has as many. Georgia has 31 and Mississippi and Alabama have twenty each. Only four other states have more teachers holding diplomas for Sunday school normal work, namely, Georgia, Kentucky, North Carolina and Texas. These states have a much larger Baptist population.

### RILEY.

An honorable man, a Christian gentleman, passed to his reward, from near Newhaddon, Mo., May 8, 1917, in the person of E. M. Riley, in his 81st year. Brother Riley died where he was born, having lived there all of his life except the years of the civil war. He served then with the 39th regiment.

He was true and brave in defense of what he believed to be right.

His wife, Mrs. Zilla Berry Riley, (with whom he had lived 51 years) and seven sons and one daughter are left to rejoice that their loved one has gone from his suffering to the home that he has been looking forward to for nearly forty years, and to meet the two infants and married daughter gone before.

R. D.

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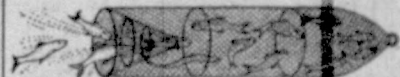
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Mrs. T. Neureuer, Eau Claire, Wis., writes: "Foley's Honey and Tar completely cured my boy of a very severe attack of croup. We know from experience that it is a wonderful remedy for coughs, colds, croup, whooping cough."



## WORK AMONG NEGROES.

It is true that for more than eight months, there has been a deal of unrest among the Negroes of Mississippi, and many have migrated North and West. During the last thirty days I have traveled as far east, in Mississippi, as Meridian and as far south as Natchez. At Meridian I preached the baccalaureate sermon for the Baptist school, Prof. G. M. Reese, principal, and performed the same duty at Natchez College, Prof. S. H. C. Owen, president. At both places I have never seen larger nor more appreciative audiences anywhere. My impression is that if it is a fact that many thousands of Negroes have left Mississippi, there must have been more Negroes in the State than we knew about. As special missionary, I go among my people in the towns and in the remotest country places, and while I find some of them everywhere steeped in ignorance and far behind along all lines, yet I believe the great majority of them are willing to be helped, and are striving to better their condition. I am certain that the missionary work, in whatever way it is being carried on by the white Christians of this country, is necessary, helpful and appreciated by all the thoughtful Negroes of the country, and is in keeping with the command of the Master to "Teach all nations." I have been really pleased to note that any effort on the part of any people to persuade the Negroes against the United States is simply time lost on the part of those who would be foolish enough to attempt it. It is but fair to state that the Negro preachers of Mississippi have let no opportunity slip in advising the young Negro men to register on June 5th, and really, the Negroes are kept informed, for the most part, concerning everything, by their preachers, by announcements made in their churches. The colored Baptist convention of Mississippi will convene at Clarksdale, July 17 to 22. This is the largest Negro religious organization in the State, and Dr. A. M. Johnson, president, and the other leaders have planned to make it the best meeting in the history of the convention. Dr. J. Benj. Lawrence, corresponding secretary of the white Baptist State Mission Board, has been invited to address the convention. The district Baptist associations have begun to meet, and wherever white Baptist ministers can conveniently do so, the time will be well spent, and I believe much good done, for them to drop in at the associational meetings and say a word to the colored brethren.

A. A. COSEY.

Mound Bayou, Miss.

An Irishman and a Scot were arguing as to the merits of their respective countries. "Ah, weel," said Sandy, "they toor doon an auld castle in Scotland and found many wires under it, which shows that the telegraph was knoon there hoon-dreds o' years ago." "Well," said Pat, "they toor down an auld castle in Oireland, and begorra, there was no wires found undher it, which shows that they knew all about wire-less telegraphy in Oireland hundreds av years ago."—Ex.

"You can't lick the Kaiser by writing poetry," says a New England contemporary. Don't underestimate the war value of poetry. The North Carolina poets are writing some that would destroy a German army almost instantly unless the soldiers wore blinkers, so they couldn't read it.—Houston Post.

## CLARKE COLLEGE COMMENCEMENT.

The closing exercises of the college began on Friday night with a play given by two of the literary societies. On Saturday night we had contests in declamation and oratory. Mr. Roy Brigance won the declamation contest and Mr. M. J. Carter in oratory. The commencement sermon was preached Sunday morning at the Baptist church by Rev. R. B. Gunter, of Louisville.

On Monday morning we had our extemporaneous debate in which Mr. Brigance was again the winner. On Monday afternoon we viewed the work done by the members of the art department.

On Monday night the senior class rendered most creditably the play, "Little Lord Fauntelroy."

The graduating exercises proper came Tuesday morning at the college chapel. Prof. D. M. Nelson, of Mississippi College delivered the baccalaureate address, taking as his subject "Character Building." Backed by a personal demonstration of the subject under discussion, the address made a deep and pleasing impression upon the excellent congregation gathered for the occasion.

Before his address, we listened with delight to speeches by Messrs. Wroten and Lewis, salutatorian and valedictorian of the class.

One dozen young men and young ladies received diplomas at the hands of the president. They were as follows:

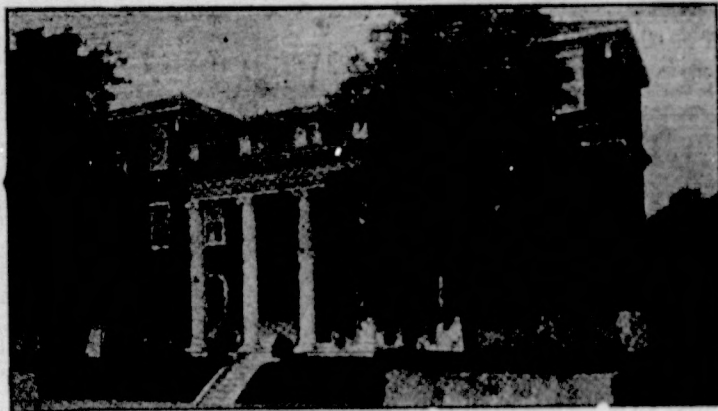
Misses Cynthia Chapman, Pattye Mai Guyse, Flora Miley (art), Mamie Kate Lampley, and Messrs. H. D. Gordy, J. Ben Lewis, S. A. May, J. M. Monroe, R. L. Noel, W. S. Still, H. L. White, C. S. Wroten.

A little later, quite a number of Normal diplomas and seals will be sent out to students who have done work in the Sunday School training course.

Thus came to a close the ninth session of our school. The spirit was fine and the closing hours brought a mingling of genuine joy and sorrow. Our friends tell us that this has been one of the best sessions in the history of the institution. The faculty has proven faithful and efficient, while the student body was responsive and congenial. The people of Newton have been kind and helpful. Many of the old students as well as other friends, have encouraged us by their presence, both during the session and at the closing exercises.

The president is genuinely grateful for every manifestation of interest, and he joyously thanks God and takes courage.

The entire faculty, with the exception of Prof. Ferguson, who left us last Christmas, has been retained; while Prof. J. R. Hitt, of Mississippi College, has been secured for the chair of mathematics and science, to



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take the place of Prof. Ferguson.

With this further indication of stability added to the excellent work of the session just closed, we are encouraged to believe the next session will be more largely attended, notwithstanding the war conditions.

With a deep sense of gratitude for the goodness of God and the kindnesses of our friends, and with many good wishes for our sister institutions and all the workers, I am

Yours in the work,

BRYAN SIMMONS.